SKETCH OF A COPTIC GRAMMAR ADAPTED FOR SELF-TUITION BY W. B. MACDONALD

William Bell Macdonald

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OF A

Coptic Grammar

ADAPTED FOR SELF-TUITION

BY

W. B. MACDONALD,
OF RAMMERSCALES.

EDINBURGH:
W. H. LIZARS, 3, ST. JAMES' SQUARE.
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Preface

Existing Coptic grammars are scarce and dear, and hardly adapted for self-instruction; for these reasons, and having pursued almost exclusively the study of Philology for a very long period, (a most unremuinerative occupation in our isolated land, however agreeable to the student,) I have ventured to lithograph a slight contribution to that Science, in the hope that such a work may advantage other students who follow the like pursuit and if this little brochure be favourably received by Scholars, I shall be happy to follow it up with other lithographic sketches of tongues not usually studied in this country. —

The Coptic is essentially a Christian language, being that of the Believers in Egypt, and it comprehends the only written remains of the ancient spoken tongue of that region of monumental lore. Whether letters were introduced

by the Greek colonists of Cyrene under Battus in the seventh century before the Christian era, or three hundred years later by the Ptolemaic successors of Alexander, may be a matter of doubt, as there are perhaps no Coptic writings of earlier date than the third century, yet the language is a link in the philological chain which discoverers of the present day are attempting to unravel. —

Although assuming my own arrangement, I beg to acknowledge obligations to the Grammar of Rosellini and Uhlemann.

Rammerscales
Dumfries-shire
1 Augt. 1856

Sketch of Coptic Grammar

1

The Alphabet.

The Coptic Alphabet consists of thirty one letters, twenty four of which are derived from the Greek, and the other seven from the ancient Egyptian Hieroglyphic or the contracted Hieratic form.

Character.	Name.	Power.	Number.
Ⲁ ⲁ ⲁ	Alpha	a	1
Ⲃ ⲃ	Bita	b	2
Ⲅ ⲅ	Gamma	g	3
Ⲇ ⲇ	Dalda	d	4
Ⲉ ⲉ	Ei	ĕ	5
Ⲍ ⲍ	Zita	z	7
Ⲏ ⲏ	Eta	ē	8

Character	Name	Power	Number
Ⲑ ⲑ	Thita	th	9
Ⲓ ⲓ	Iauta	i	10
Ⲕ ⲕ	Kappa	k	20
Ⲗ ⲗ	Laula	l	30
Ⲙ ⲙ	Mi	m	40
Ⲛ ⲛ	Ni	n	50
Ⲝ ⲝ	Xi	x	60
Ⲟ ⲟ	Omicron	ŏ	70
Ⲡ ⲡ	Pi	p	80
Ⲣ ⲣ	Ro	r	100
Ⲥ ⲥ	Sima	ſ	200
Ⲧ ⲧ	Tau	t	300
Ⲩ ⲩ	Upsilon	u	400
Ⲫ ⲫ	phi	ph	500
Ⲭ ⲭ	Chi	ch	600
Ⲯ ⲯ	Psi	ps	700
Ⲱ ⲱ	Omega	ō	800
Ϣ ϣ	Schei	sch	
Ϥ ϥ	Fei	f	90
Ϧ ϧ	Khei	kh	
Ϩ ϩ	Hori	h	
Ϫ ϫ	Dgiangia	dg, dsch.	
Ϭ ϭ	Ghima	gh	
Ϯ ϯ	Ti	ti	

The letter ϒ and diphthong Oϒ are pronounced as v. when followed by a vowel or beginning a Syllable — ι. and ει. in the same position, as y.

A line over a letter signifies that it is a number or a contraction Thus ΙΔ̄, 14 — ΘC̄ for θεός "God" — ΙΗC̄ for Ἰησοῦς "Jesus". — ΙCΛ̄ for "Israel".

An accent over Ǹ or M̀ signifies that the letter ε is to be supplied before it thus Ǹ = en — M̀ΠΕ = empe. — COϒΤΕΝ write COϒΤǸ = Suten — MǸT = ment.

This accent is sometimes also represented by a straight line as if a contraction.

An accent over a vowel signifies that it forms a Syllable by itself without the succeeding consonant thus ὰλΟϒ "a boy" pronounce a lou.

A dot upon a letter signifies that it is a prefix or adjunct to a word, thus ΠΝΟϒϮ pnouti is composed of ΠΙ pi masc. art. "The" and ΝΟϒϮ nouti "God" — ΕΘΟϒΑΒ ethouab of ΕΘ eth rel. pr. "who" and ΟϒΑΒ wab adj. "pure" = "who is pure or holy".

The language is read from left to right. —

The letter Ϣ Schei is derived from the Hieroglyph  Schnē "a garden" — Hieratic ɜɜɜ — Symphonous with the Hebrew שׁ Shin, though also represented by the Greek Χ. Thus the King ΧΕωψ Cheops (Herodot. II. 124) in Egyptian becomes ϢΟϒϥω Schoufu.

ϥ Phei — Hieroglyphic ⁓ ϨΟϥ hof "a serpent", Hieratic ɟ, ɥ, Symphonous with our f. or the Greek φ. Thus ΜΕμφΙΣ "Memphis" is in Egyptian ΜΑΝΝΟϒϥΙ Mannoufi. —

Ϧ Khei — Hieroglyph ɫ ΚΑϢ Kasch "a stalk, writing

reed, lotus leaf" – Hieratic ϧ symphonous with the Arabic ح Kha and represented in Greek by κ. Thus καλασιριες (Herodotus II. 162) is in Egyptian ϧελϣιρι Khelschiri. –

ϩ Hori – Hieroglyph ϩερι heri "a house" – Hieratic ϩ. is simply the spiritus asper of the Greeks, thus Ῥωμη "Rome" ϩρωμη hrōmē. –

*ϭ Ghima – Hieroglyph ϭ ϫανη dganē "a basket" Hieratic ϭ – seems symphonous with the ע gnain of the Hebrews and غ ghain of the Arabs, represented by the Greek τ. thus (Deuteron. XXXIV. 6) ϭαι ghai "a valley" – septuagint ταϊ gai –

ϫ dgangia, Hieroglyph ϫωμε dgome "a book" Hieratic ϫ, ϫ, Arabic ج jim, represented in Greek by γδ. thus ψαγδης psagdēs "an unguent" is in Egyptian. πcoϫεν psodgen.

ϯ seems merely a form of writing τι or τε.

II

The Dialects.

The Coptic language, formed from the ancient Egyptian with a considerable mixture of Greek, has been, since the commencement of the second century, spoken and written by the Christians of Egypt; it is supposed to have derived its name from the words καϩι-πταϩ Kahi Ptah "land of Ptah", the God Ptah, a very ancient name for Egypt, often found on Hieroglyphic monuments.

There are three dialects, the Theban or Sahidic, the Memphitic and Bashmuric – The first and

second were the tongues of upper and lower Egypt, the third that of a region verging towards the East and North. The Theban or Sahidic is nearest to the ancient sacred dialect and employs the harder letters, the Bashmuric prefers the softer sounds, they differ also from each other by the vowels being lengthened, shortened or rejected, and by the interchange of consonants – thus

ϐ.	κ.	ꙋ.	π.	ρ.	τ.	ω.	ϣ.	ϥ.	ϧ.	χ..
π.	ϛ.	ν.	φ.	λ.	θ.	ο.	ϲ.	ϐ.	ϩ.	ϭ
χ.					∆.					

In our farther remarks we shall designate the Theban, Memphitic and Bashmuric dialects by the letters T. M. B. — Examples

M. ερ.	T. ρ.	B ελ.	"to do, to make"
ηρπ	ηρπ	ηλπ	"wine

The Bashmuric here uses λ. for the ρ. of the Memph: and Theban.

The Memphitic dialect uses the aspirated for the soft letters of the Theban – thus –

T.	M.	
πε	φε	"the".
ⲁπε	ⲁφε	"Head".
ερπε	ερφε	"Temple".
πεϣ	φεϣ	"to divide".
ϩρε	ϧρε	"food".
κλομ	χλομ	"crown".

This dialect is also partial to the vowel ι. at the end of words, and often adds to Theban words (ι.) terminating with a consonant, or changes a final ε. into ι. – thus –

T.	M.	
οβε	οβι	"to thirst".
ⲁμεντε	ⲁμεντ	"The lower regions

T.	M.	
ⲱⲛⲉ	ⲱⲛⲓ	"a stone."
ⲉⲣⲱⲧⲉ	ⲉⲣⲱϯ	"milk."
ⲟⲩⲁ	ⲟⲩⲁⲓ	"one."

ⲉⲓ is also used for the Theban diphthong ⲁⲓ - as T. ϥⲉⲓ - M. ϥⲁⲓ, "to bear" - T. ⲁⲉⲓⲕ - M. ⲁⲓⲕ "a dedication" —

The primary roots of the Egyptian language seem to be chiefly monosyllables, with a few bisyllabic exceptions, which generally have a vowel either prefixed or added, as ⲃⲱϣ - bosch "to strip, spoil, nudity" - ⲣⲉⲕ - rek "to bend" - ϫⲟ dgō "to speak" - ϩⲉⲙ hem "to burn" - ⲣⲱ - rō "the mouth" - ⲣⲓⲙⲉ rime "to weep" - ⲟϩⲓ ohi "to stand" - ⲁⲡⲉ ape "the head" - ⲕⲱⲧⲉ kōte "to gird"

III
The Article.

The indefinite article for all genders and dialects is in the singular ⲟⲩ ou, and has a plural implying "some" or "certain", according to dialect thus,

T. ϩⲛ hen - M. ϩⲁⲛ han - B. ϩⲉⲛ hen.

as ⲟⲩⲙⲟⲩⲓ "a lion" - ⲟⲩⲙⲟⲩⲓⲏ "a lioness" - ⲟⲩϫⲱⲙ "a book" - ϩⲛϩⲧⲱⲣ "horses" - ϩⲁⲙⲟⲩⲓ "lions" ϩⲉⲛⲉⲓⲟⲧⲉ "fathers" - the article, as in Hebrew, coalescing into one word with the noun. —

The definite article is distinguished both by numbers, genders and dialects - Thus -

	Sing. Masc.	Sing. Fem.	Plur. Comm.
T.	ⲡⲉ "the"	ⲧⲉ	ⲛⲉⲓ, ⲛⲉ "the"
M.	ⲡⲓ	ϯ	ⲛⲓ
B.	ⲡⲓ, ⲡⲉ	ϯ, ⲧⲉ	ⲛⲉ, ⲛⲓ

as ⲠⲈⲘⲀⲀϪⲈ pemaadge "the ear" – ⲠⲒⲔⲀϨⲒ pikahi "the earth" – ⲦⲈⲤϨⲒⲘⲒ teshimi "the woman" – ⲦϪⲀⲘⲎ tidgame "tranquillity" – ⲚⲈⲒϢⲀϪⲈ neischadge "the words" – ⲚⲈϨⲞⲞⲨ nehoou "the days" ⲚⲒⲦⲀⲨ nitau "the mountains". —

The vowels ⲓ. and ⲉ. are often omitted and the article formed by merely prefixing the letters ⲡ. ⲧ. and ⲛ. thus ⲠⲚⲞⲨⲦⲈ pnoute "the God" – ⲦⲤⲰⲚⲒ tsōni "the sister" ⲚⲢⲰⲘⲈ nrōme "the men". —

In the Memphitic dialect the ⲡ. ⲧ. or ϯ. before ⲃ. ⲙ. ⲛ. ⲣ. and ⲟⲩ. are changed into ⲫ and ⲑ respectively – thus ⲪⲞⲨⲎⲂ phouēb "the priest" – ⲪⲞⲨⲢⲞ phouro "the King", whence is derived the Pharaoh of Scripture – ⲐⲂⲀⲔⲒ thbaki "the city" —

When the word begins with ϩ. the ⲡ and ⲧ. coalesce with it, as ⲐⲞⲢⲀⲤⲒⲤ thōrasis "the vision". —

In remote times, the masculine article ⲡ. was prefixed to the noun, while the feminine ⲧ. was affixed, Plutarch mentions the word Mut as signifying "mother", which in Coptic is ⲘⲀⲨ mau, the final ⲧ in the old word is evidently the article feminine, ⲘⲀⲨⲦ maut "the mother," now written ϯⲘⲀⲨ timau

The definite article also takes a possessive form, by adding the letter ⲁ to the simple ⲡ. ⲧ. or ⲛ. – thus

	Sing.			Plur:	
	Masc.	Fem		Comm.	
T. & B.	ⲠⲀ –	ⲦⲀ	--	ⲚⲀ	"the thing of"
M.	ⲪⲀ –	ⲐⲀ	–	ⲚⲀ.	

as ⲠⲀⲠⲰⲚϨ paponh "that of life" – ϪⲰⲰⲘⲈ

ετε παπωνϩ dgoome ete paponh "The book that of (or) belonging to life". –
ΝΑΠΟΥΡΟ napouro "The things that are the King's"
ΝΑϮ naphti contracted for ΝΑΠΝΟΥΤΕ napnoute "The things which belong to God". —

IV
The Noun

Nouns may be divided into radical, derivative, and composite – for example, the following are radical.

T.	M.	B.	
ΜΟΟΥ	ΜΩΟΥ	ΜΑΥ	– "water"
ΡΑΤ	ΡΑΤ	ΛΕΤ	– "the foot"
ΡΗ	ΡΗ	ΡΕ	– "The Sun"
ΩϨ, ΟΟϨ	ΟϨ	ΙΑϨ	– "The moon"

Derivative nouns are formed from verbs by changing the vowel, making it a diphthong, or adding the letters Ε. Ι. C. Ϥ. ΕC. or ΕϤ – thus.

ΤΟΜ	"a wall"	from	ΤΩΜ	"to close"
CΟΝΤ	"creation"	"	CΩΝΤ	"to create"
ϨΟΤΒΕC	"slaughter"	"	ϨΩΤΒ	"to slay"
ΤΕΙΠΕ	"taste"	"	ΤΩΠ	"to swallow"
ΚΗΠΕ	"a covert"	"	ΚΩΠ	"to hide"
ΜΑCΙ	"a calf"	"	ΜΕC	"to beget"

Composite nouns are formed by the coalescing of two radicals, as –
ΚΑCΡΟ Kasro "the chin", from ΚΑC Kas "a bone" & ΡΟ ro "the mouth" —. ΜΟΥΒΕΡΤ moubert "rose water"

from ⲙⲟⲟⲩ moou "water", contracted ⲙⲟⲩ mou & ⲃⲉⲣⲧ bert "a rose". – From ⲙⲟⲩ is also derived the name of Moses, thus ⲙⲟⲩ mou "water", and ⲟⲩϫⲉ oudge, by some pronounced ousche, "to save", literally "water-saved", preserved from the water. —

Abstract nouns, or those denoting a quality are formed from the radicals by prefixing the syllables T. ⲙⲛ̀ⲧ -ment – M. ⲙⲉⲧ - met. thus –

ⲙⲛ̀ⲧϩⲏⲕⲉ	"poverty"	from	ϩⲏⲕⲉ "poor"
ⲙⲉⲧϫⲁϥ	"coldness"	"	ϫⲁϥ "ice"
ⲙⲉⲧⲙⲁⲓ	"love"	"	ⲙⲁⲓ "to love"

The syllable ⲁⲧ at prefixed denotes negation, corresponding to the alpha privative of the Greeks for example

ⲁⲧⲙⲟⲩ	"immortality"	from	ⲙⲟⲩ "death"
ⲁⲧⲛⲁ	"unmerciful"	"	ⲛⲁ "mercy"

ⲙⲛ̀ⲧⲁⲧⲧⲱⲧⲛ̀ϩⲏⲧ mentattōtenhēt "contumacy" from ⲙⲛ̀ⲧ T. particle denoting a quality, ⲁⲧ particle of negation, ⲧⲱⲧ "complacency" & ⲛ̀ϩⲏⲧ genitive of ϩⲏⲧ "the heart" – ⲙⲉⲧⲁⲧⲥⲱⲧⲉⲙ metatsōtem "incredulity" from the same particles & ⲥⲱⲧⲉⲙ sotem "to hear" or "hearing"

Nouns of action are formed by prefixing the syllable T. ϭⲓⲛ ghin – M. ϫⲓⲛ dgin – thus

ϭⲓⲛⲛⲁⲩ ghinnau (the act of seeing) "vision". from ⲛⲁⲩ nau "to see" —

ϫⲓⲛⲙⲟϣⲓ dginmoschi (the act of walking) "a journey" from ⲙⲟϣⲓ moschi "to walk"

In the Theban dialect ϭⲓⲙ ghim is used for ϭⲓⲛ ghin when followed by another ⲙ. as ϭⲓⲙⲙⲓϣⲉ ghimmische "war" from ⲙⲓϣⲉ mische "to fight"

The prefix ⲣⲁ ra "an action", or ⲣⲉϥ ref "a doer" from ⲣ̀ er "to do" or "make", also imparts the same signification, as ⲣⲁⲱϣ raōsch "an exclamation" from ⲱϣ ōsch "to exclaim" —
ⲣⲁⲱⲥϩ raōsh "harvest" from ⲱⲥϩ ōsh "to reap".
ⲣⲉϥⲥⲱⲛⲧ refsōnt "a creator" from ⲥⲱⲛⲧ "to create".

The syllable ⲙⲁ ma followed by the genitive sign ⲛ̀ en prefixed to a primary noun denotes the place of action — thus —
ⲙⲁⲛ̀ⲥⲱ maensō (place of drinking) "a tavern" from ⲥⲱ so "to drink."
ⲙⲁⲛ̀ϣⲏⲛ maenschēn (place of a tree) "a wood" from ϣⲏⲛ schēn "a tree"
ⲙⲁⲛ̀ⲁⲗⲟⲗⲓ maenalöli (place of a grape) "a vineyard" from ⲁⲗⲟⲗⲓ alöli "a grape".

The prefix ⲗⲁ la denotes intensity, thus — ⲥⲁϫⲓ sadgi "to speak" — ⲗⲁⲥⲁϫⲓ lasadgi "loquacious".

The prefix ϣⲟⲩ schou denotes worth, as ϣⲟⲩⲧⲁⲓⲟ schoutaio "worthy of honour" "honourable" from ⲧⲁⲓⲟ taio "honour" ——

Coptic nouns have two numbers, singular and plural, & these are very generally alike, being only distinguished by the article prefixed — Greek words also, of which many have been assumed into

the language do not change their nominative termination in any case, but are distinguished in the same way - thus = ΝΙΑΠΟϹΤΟΛΟϹ mapostoloc "The apostles" ϨΑΝΜΑΓΟϹ hanmagos "Magi" "wise man" - ΠΙΕϨΟΟΥ piehoou "The day" - pl. ΝΙΕϨΟΟΥ niehoou "the days" —— ΟΥΝΟΥϪ ounondg "a robber" ϨΑΝΝΟΥϪ hennondg "robbers" ——

When the noun changes in the plural, the following are the general rules.

Singulars ending in	Take in plural M.	T.
1 a consonant	ι.	ε.
2 ε.	ευ.	ευ, ηυ, ευε, ηυε.
3 ο.	ωου.	ου, ουε.
4 ω, & some consonants	ου, ουϊ.	—
5 ει, η. ε.	ηουϊ.	—
6 ου.	ωουϊ.	—

as. 1. ΑΦΩΦ aphōph "a giant", ΑΦΩΦΙ aphōphi "giants".
ΑΒΩΚ abōk "a crow", ΑΒΩΚΕ abōke "crows".
2 ΒΕΛΛΕ belle "a blind man" ΒΕΛΛΕΥ belleu "blind men".
ΕϨΕ ehe "an ox" ΕϨΗΥ ehēu "oxen".
ϢΑϤΕ schafe "a desert" ϢΑϤΕΥ schafeue "deserts".
ΑΠΕ ape "the head" ΑΠΗΥΕ apeue "heads".

3 ΡΟ ro "a gate" ΡΩΟΥ rōou "gates".
ΙΕΡΟ iero "a river" ΙΕΡΩΟΥ ierōou "rivers."
4 ΕΒΩ ebō "a dumb man" ΕΒΩΟΥ ebōou "dumb men"
ϹΒΩ sbo "doctrine" ϹΒΩΟΥΪ sbōoui "doctrines"
ϨΟϤ hof "a serpent" ϨϤΟΥΪ hfoui "serpents"

- ⲫⲉ *phe* "Heaven." ⲫⲏⲟⲩⲓ̈ *phēoui* "Heavens."
ⲉⲣⲙⲏ *ermē* "a tear." ⲉⲣⲙⲱⲟⲩⲓ̈ *ermōoui* "tears"

ⲁⲗⲟⲩ *alou* "a youth." ⲁⲗⲱⲟⲩⲓ̈ *aloōui* "Youths."

A few nouns reject the radical vowel in the plural as ⲥⲟⲛ *son* "a brother" pl. ⲥⲛⲏⲟⲩ *snēou*
ϩⲱⲃ *hōb* "a work" pl. ϩⲃⲱⲟⲩⲓ̈ *hbōoui*.
ϩⲟϥ *hof* "a serpent" pl. ϩϥⲟⲩⲓ̈ *hfoui*.

ⲱⲧ *ōt* in the singular takes ⲟⲧⲉ *ōte* or ⲟϯ *ōti* in plural as ⲉⲓⲱⲧ *eiōt* "a father" pl. ⲉⲓⲟⲧⲉ *eiōte*.
ϣⲱⲧ *schōt* "a merchant" pl. ϣⲟϯ *shōti*.

Nouns in ⲏⲧ, ⲓⲧ ⲟⲧ in the singular take in the plural ⲁⲧⲉ or ⲁϯ as

ⲉⲃⲟⲧ *ebot* "a month" pl. ⲉⲃⲁⲧⲉ *ebate*.
ϩⲟⲩⲣⲓⲧ *hourit* "a guard" " ϩⲟⲩⲣⲁⲧⲉ *hourate*.
ϩⲁⲗⲏⲧ *halēt* "a bird " ϩⲁⲗⲁϯ *halati*.
ⲃⲏⲧ *bēt* "a palm tree " ⲃⲁϯ *bati*.

Many plurals are so irregular as to come under no rule, for example –

ⲗⲁⲟⲩ	"a chain"	pl. ⲗⲟⲟⲩⲉ.
ⲙⲁ	"a place"	" ⲙⲁⲓ.
ϧⲉⲗⲗⲟ	"an old man"	" ϧⲉⲗⲗⲟⲓ.
ⲛⲟⲩ	"an hour"	" T. ⲛⲟⲟⲩⲉ, M. ⲛⲱⲟⲓ.
ϣⲧⲉⲕⲟ	"a prison"	" ϣⲧⲉⲕⲱⲟⲩ.
ⲟⲩϩⲟⲟⲣ	"a dog"	" ⲟⲩϩⲱⲱⲣ.
ϩⲑⲟ	"a horse"	" ϩⲑⲱⲣ.
ϫⲟⲉⲓⲥ	"a lord"	" ϫⲉⲓⲥⲟⲟⲩⲉ, ϫⲓⲥⲟⲟⲩⲉ.
ϫⲁⲙⲟⲩⲗ	"a camel"	" ϫⲁⲩⲙⲁⲗⲓ.
ⲙⲟⲟⲩ	"water"	" ⲙⲟⲩⲉⲓⲟⲟⲩⲉ.
ⲥϩⲓⲙⲉ	"a woman"	" ϩⲓⲟⲙⲉ.
ϫⲟⲉ	"a wall"	" ⲉϫⲏ.
ϫⲟⲓ	"a ship"	" ⲉϫⲏⲩ.
ⲃⲱⲕ	"a servant"	" ⲉⲃⲓⲁⲓⲕ.

ⲓⲟⲙ "the sea" pl. ⲁⲙⲁⲓⲱⲟⲩ.
ϭⲁⲩⲙⲱⲓϯ "a teacher" " ϭⲁⲩϣⲙⲓϯ.

ϭⲓⲥⲉⲩ a plural noun "masters" seems to have no special singular.

In nouns of sex the masculine and feminine are distinguished - 1st by a change of vowel - as,

T. ϣⲏⲣⲉ M. ϣⲏⲣⲓ	"a son"	T. ϣⲉⲣⲉ M. ϣⲉⲣⲓ	"a daughter."
T. ϩⲉⲗⲗⲟ M. ϧⲉⲗⲗⲟ	"an old man"	T. ϩⲉⲗⲗⲱ M. ϧⲉⲗⲗⲱ	"an old woman"

2nd By adding a vowel to the termination - as,

T. ϣⲱⲙ	"a father in law"	ϣⲱⲙⲉ	"a mother in law"
M. ϩⲓⲏⲃ T. ϩⲓⲉⲓⲃ	"a lamb" "	M. ϩⲓⲏⲃⲓ T. ϩⲓⲁⲉⲓⲃⲉ	"a ewe lamb." "
ⲥⲟⲛ	a brother	ⲥⲱⲛⲉ	"a sister"

3rd By the masculine or feminine article prefixed. Without the article the words T. ϩⲟⲟⲩⲧ - M. ϩⲱⲟⲩⲧ "male" & T. ⲥϩⲓⲙⲉ, M. ⲥϩⲓⲙⲓ, "female" may be used. Thus ⲁⲗⲟⲩ ϩⲟⲟⲩⲧ "a male child" ⲁⲗⲟⲩ ⲥϩⲓⲙⲉ "a female child". —

Declension of nouns. — Nouns do not vary in their terminations but the cases are distinguished by prefixes or prepositions - Thus

	T. & B.		M.	
Nom:	ⲛ̀ϭⲓ		ⲛ̀ϫⲉ	
Gen:	ⲛ̀ⲧⲉ or pref: ⲛ̀, ⲙ̀.		ⲛ̀ⲧⲉ or pref: ⲛ̀, ⲙ̀.	
Dat:	—	— — ⲉ̀	—	— — ⲉ̀
Accus:	—	— — —	—	— — —
Voc:	ⲱ	ⲡⲉ	ⲱ	ⲡⲓ
Abl:	ⲉ̀ⲃⲟⲗ, ϩⲓⲧⲉⲛ -	ⲛ̀, ⲙ̀, ⲉ̀	ⲉ̀ⲃⲟⲗ, ϩⲓⲧⲉⲛ -	ⲛ̀, ⲙ̀, ⲉ̀

The nominative sign T. ⲛ̀ϭⲓ M. ⲛϫⲉ, composed of the preposition ⲛ̀ "by, so, as", and ϭⲓ or ϫⲉ "to say" = "so to say" is not prefixed to the noun when it precedes its verb as the position of the word shows its government, but is used if the verb or object precede the nominative — thus ⲡⲓϩⲱⲣ ⲁϥⲟⲗ ⲙ̀ⲡⲉϥⲱⲓⲕ "Horus brought his bread" or ⲁϥⲟⲗ ⲛ̀ϫⲉ ⲡⲓϩⲱⲣ ⲙ̀ⲡⲉϥⲱⲓⲕ "Brought Horus his bread". ⲙⲁⲣⲉϥϣⲱⲡⲓ ⲛ̀ϫⲉ ⲟⲩⲟⲩⲱⲓⲛⲓ ⲟⲩⲟϩ ⲁϥϣⲱⲡⲓ ⲛ̀ϫⲉ ⲟⲩⲟⲩⲱⲓⲛⲓ "Let there be light & there was light". —

ⲛ̀ⲧⲉ ente marks the genitive case, as ⲛⲓϣⲉⲣⲓ ⲛ̀ⲧⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ "The daughters of the kings". · but the prepositions ⲛ̀ & ⲙ̀ (before the consonants ⲃ, ⲡ, ⲫ, ⲯ & ⲙ) are more frequently used. —

The preposition ϩⲁ ha "to" sometimes also marks the dative

ⲉ̀ of the accusative, like the Hebrew את, denotes the government of a verb as ⲁⲓⲛⲁⲩ ⲉ̀ ⲟⲩⲥⲓⲟⲩ ainau e ousiou "I saw a star." —

ⲉ̀ⲃⲟⲗ, T & M. ⲉ̀ⲃⲁⲗ, B. The ablative sign, has many forms, as

ⲉ̀ⲃⲟⲗⲛ̀,	ⲉⲃⲟⲗϩⲛ̀,	ⲉⲃⲟⲗϧⲉⲛ,	ⲉⲃⲟⲗϩⲁ,
ⲉⲃⲟⲗϩⲓ,	ϩⲓⲧⲛ̀,	ⲉⲃⲟⲗϩⲓⲧⲛ̀,	ⲉⲃⲟⲗϩⲓϫⲉⲛ,
ⲛ̀ⲧⲛ̀,	ⲛ̀ⲧⲉⲛ,	ⲉⲃⲟⲗϧⲓϫⲉⲛ,	ⲉⲃⲁⲗϫⲉⲛ,

all signifying "with, from, out of, by, on account of, within beneath." —

The vocative particle is frequently omitted altogether.

V.

The Adjective.

Adjectives are generally derived from other roots by prefixing certain syllables, though many save

a radical form of their own, as ⲥⲁ "fair" ϣⲟⲙ "thin" ϧⲱϫ "cold" —

By prefixing the syllables ⲉϥ (m.) ⲉⲥ (f.) ⲉⲩ (pl. com.) participial adjectives are formed, thus from ⲙⲉⲓ "to love" comes ⲉϥⲙⲉⲓ "loving" (m) ⲉⲥⲙⲉⲓ (f.) ⲉⲩⲙⲉⲓ (pl. c.) — ⲥⲏϧⲉ _cēhe_ "to write", ⲟⲩⲣⲁⲛ ⲉϥⲥⲏϧⲉ _ouran efcēhe_ "a name written". — This prefix is formed from the auxiliary verb ⲉ̀ "to be" with the suffixes ϥ (m) ⲥ (f.) ⲩ (pl. c.) thus ⲉϥ "he is" ⲉⲥ "she is" ⲉⲩ "they are". —

By prefixing ⲣⲙ̀ _rem_ "a man" followed by the genitive sign ⲛ̀ _en_ a patronymic adjective is formed, thus ⲕⲏⲙⲉ _Kēme_ "Egypt", ⲣⲙ̀ⲛⲕⲏⲙⲉ _remenkēme_ "a man of Egypt, an Egyptian" — The ⲛ̀ of the genitive is sometimes omitted, as ⲣⲙ̀ϫⲁⲛⲓ _remdgani_ "a Tanite". — It also may form an adjective of quality, as

ⲣⲙ̀ⲛⲛⲟⲩⲧⲉ	_remennoute_	"a man of God = pious"
ⲣⲙ̀ⲛⲥⲱϣⲉ	_remensōsche_	"a man of the field = rustic."
ⲣⲙ̀ⲛϩⲏⲧ	_remenhēt_	"a man of heart = sensible"
ⲣⲙ̀ⲛⲕⲁϯ	_remenkati_	"a man of intellect = intelligent"

Some adjectives are compounded of two radicals as ⲥⲁⲛⲟ _sano_ "beautiful" from ⲥⲁ _sa_ "fair" & ⲛ̀ϩⲟ genit: of ϩⲟ _ho_ "the face" — ⲛⲁⲏⲧ _naēt_ "merciful" from ⲛⲁ _na_ "mercy" & ϩⲏⲧ _hēt_ "the heart" — ⲧⲥⲁⲃⲱ _tsabo_ "instructive" from ϯ _ti_ "to give" ⲥⲃⲱ _sbō_ "instruction".

Adjectives have two genders and numbers like nouns which generally follow the same rules —

A few adjectives are declined with the pronominal suffixes, viz. ⲧⲏⲣ _tēr_ "all"; ⲛⲁⲓⲁⲧ _naiat_ "happy"; ⲛⲁⲛⲟⲩ _nanou_ "good", ⲛⲁⲁ _naa_ "great", ⲙⲁⲩⲁⲧ _mauat_ "alone", and a few more — Thus

Sing.			Plur.		
1. com.	ⲙⲁⲩⲁⲧⲧ	"I alone"	1. c.	ⲙⲁⲩⲁⲧⲛ̀	"we alone"
2 m.	ⲙⲁⲩⲁⲧⲕ	"thou alone"	2. c.	ⲙⲁⲩⲁⲧⲧⲏⲩⲧⲛ̀	"ye alone"
f	ⲙⲁⲩⲁⲧⲉ	" "			
3 m.	ⲙⲁⲩⲁⲧϥ	"he alone"	3. c.	ⲙⲁⲩⲁⲧⲟⲩ	"they alone"
f.	ⲙⲁⲩⲁⲧⲥ	"she alone"			

We thus say for example

ⲚⲒϬⲀⲦϤⲒ ⲦⲎⲢⲞⲨ ⲚⲦⲈⲠⲔⲀϨⲒ nighatfi tarou ente pkahi "The reptiles all of them of the earth". –

ⲚⲀⲒⲀⲦϤ ⲘⲠⲢⲰⲘⲈ nayatf emprōme "Happy he (to) the man" –

ⲚⲀⲒⲀⲦⲞⲨ ϨⲀⲚ ⲀⲦϬⲢⲎⲚ naiatou han ⲀⲦϬⲢⲎⲚ from ⲀⲦ privative particle & ϬⲢⲎⲚ ghrēn "prolific" "Happy they those barren". –

The comparison of adjectives is accomplished, as in other Semitic languages by means of adverbs & prepositions –

The comparative is formed by using the adverb M. ϨⲞⲨⲞ, T. ϨⲞⲨⲈ, B. ϨⲞⲨⲀ "more" with the preposition Ⲉ or ⲈϨⲞⲦⲈ "than, before", or sometimes by the preposition alone without the adverb – as

ⲀⲪⲀⲒ ⲄⲀⲢ ⲘⲠϢⲀ ⲚϨⲞⲨⲞ ⲦⲀⲒⲞ ⲈϨⲞⲦⲈ ⲘⲰⲨⲤⲎⲤ
aphai gar empscha enhvo taio ehōte Mōusēs
For he was held worthy of more honour than Moses"

ϤϢⲰⲦ ⲈϨⲞⲦⲈ ⲤⲎϤⲒ ⲚⲒⲂⲈⲚ ⲚⲢⲞⲂ
fschōt ehote sefi niben enrob
"Sharper than (sharp before) any two edged sword".

ⲈϨⲞⲦⲈ also takes the pronominal suffixes as ⲈϨⲞⲦⲈϤ "before him, than he". –

The Greek word ⲘⲀⲖⲖⲞⲚ "more" is also used for ϨⲞⲨⲞ. –

The superlative is expressed by the simple adjective followed by the prepositions ϦⲈⲚ khen "in" – ⲞⲨⲦⲈ oute "among", – ⲈⲂⲞⲖ ⲞⲨⲦⲈ ebol oute "before".

Thus ⲚⲐⲞⲔ ⲞⲨⲔⲞⲨϪⲒ ⲀⲚ ϦⲈⲚ ⲚⲒⲘⲈⲐϨⲎⲄⲈⲘⲰⲚ ⲚⲦⲈ ⲒⲞⲨⲆⲀ
enthok oukoudgi an khen nimethhēgemon ente iouda
"Thou art not a small one among the princes of Juda"
= Thou art not the least among the princes of Juda.

ⲠⲒⲔⲞⲨϪⲒ ⲈⲂⲞⲖ ⲞⲨⲦⲈ ⲚⲒ ⲀⲠⲞⲤⲦⲞⲖⲞⲤ ⲦⲎⲢⲞⲨ
pikoudgi ebol oute ni apostolos tarou
"The small before the apostles all of them"
= The least of the apostles.

The adverb T. ⲉⲙⲁⲧⲉ, M. ⲉⲙⲁϣⲱ, B. ⲉⲙⲁϣⲁ "very" is also used like the Hebrew מְאֹד <u>meod</u> — In Greek words the superlative form of the original is occasionally retained.

VI
The Numerals.

Cardinal Numbers.

	Theban masc.	Theban fem.	Memphitic masc.	Memphitic fem.
1 ⲁ̅.	ⲟⲩⲁ	ⲟⲩⲉⲓ	ⲟⲩⲁⲓ	ⲟⲩⲓ
	ⲟⲩⲱⲧ		ⲟⲩⲱⲧ	
2 ⲃ̅.	ⲥⲛⲁⲩ	ⲥⲛ̀ⲧⲉ	ⲥⲛⲁⲩ	ⲥⲛⲟⲩϯ.
3 ⲅ̅.	ϣⲟⲙⲛ̀ⲧ	ϣⲟⲙⲧⲉ	ϣⲟⲙⲧ	ϣⲟⲙϯ.
4 ⲇ̅.	ϥⲧⲟⲟⲩ	ϥⲧⲟⲉ, ϥⲧⲟ	ϥⲧⲱⲟⲩ	ϥⲧⲟⲉ.
5 ⲉ̅.	ϯⲟⲩ	ϯⲉ	ϯⲟⲩ	ϯⲉ, ϯ.
6 ⲋ̅.	ⲥⲟⲟⲩ	ⲥⲟⲉ, ⲥⲟ	ⲥⲟⲟⲩ	ⲥⲟ.
7 ⲍ̅.	ⲥⲁϣϥ, ⲥⲉϣϥ (ⲥⲁϣⲥϥ)	ⲥⲁϣϥⲉ	ϣⲁϣϥ	ϣⲁϣϥⲓ.
8 ⲏ̅.	ϣⲙⲟⲩⲛ	ϣⲙⲟⲩⲛⲉ	ϣⲙⲏⲛ	ϣⲙⲏⲛⲓ.
9 ⲑ̅.	ⲯⲓⲧ, ⲡⲥⲓⲧ	ⲯⲓⲧⲉ	ⲯⲓⲧ	ⲯⲓϯ.
10 ⲓ̅.	ⲙⲏⲧ	ⲙⲏⲧⲉ	ⲙⲉⲧ	ⲙⲏϯ.
20 ⲕ̅.	ϫⲟⲩⲱⲧ	ϫⲟⲩⲱⲧⲉ	ϫⲱϯ	ϫⲟⲩⲱϯ.
30 ⲗ̅.	ⲙⲁⲁⲃ, ⲙⲁⲃ	ⲙⲁⲁⲃⲉ	ⲙⲁⲡ	—
40 ⲙ̅.	ϩⲙⲉ, ϩⲙⲏ		ϩⲙⲉ.	
50 ⲛ̅.	ⲧⲁⲓⲟⲩ		ⲧⲁⲓⲟⲩ.	
60 ⲝ̅.	ⲧⲉ		ⲥⲉ.	
70 ⲟ̅.	ϣⲃⲉ, ϣϥⲉ		ϣⲃⲉ.	
80 ⲡ̅.	ϩⲙⲉⲛⲉ		ϧⲁⲙⲛⲉ.	
90 ϥ̅.	ⲡⲉⲥⲧⲁⲓⲟⲩ		ⲡⲓⲥⲧⲁⲩ, ⲡⲓⲥⲧⲉⲟⲩⲓ	
100 ⲣ̅.	ϣⲉ		ϣⲉ	

	Theban.	Memphitic.
200 $\bar{C}$.	ϣⲏⲧ	ⲥⲛⲁⲩⲛ̀ϣⲉ, ⲥⲛⲁⲩϣⲉ.
1000 $\bar{\bar{a}}$.	ϣⲟ	ϣⲟ, ϣⲁ.
2000 $\bar{\bar{\beta}}$.	ⲥⲛⲁⲩⲛ̀ϣⲟ	ϣⲟⲥⲛⲁⲩ.
10,000 $\bar{\bar{I}}$	ⲧⲃⲁ	ⲑⲃⲁ.

The other numbers are composed from these, thus, ⲙⲉⲧ-ⲟⲩⲁⲓ "eleven" – ⲙⲉⲧ-ϯⲟⲩ "fifteen, ⲧⲟⲩ ⲛ̀ ϣⲉ "five hundred" &c. – The letters however are generally used with the line or lines above them, as, ⲣ̄ⲕ̄. 120 – ϥ̄ϛ̄. 96. – ⲥ̄ϛ̄. 206. – ϛ̄. 6. is a peculiar figure, not a letter. –

Ordinal Numbers.

"First" is expressed by various words –

ϯⲁⲡⲉ or ϯⲁⲫⲉ "the beginning"

ϩⲟⲩⲓⲧ (masc.) ϩⲟⲩⲓϯ (fem.)

T. & M. ϣⲟⲣⲡ, ϣⲱⲡⲡ (masc.) ϣⲟⲣⲡⲉ, ϣⲟⲣⲡⲓ (fem.)

B. ϣⲱⲣⲉⲡ, ϣⲱⲗⲉⲡ, ϣⲁⲣⲉⲡ (masc.) ϣⲟⲣⲡⲓ, ϣⲁⲣⲡⲓ (fem.)

The other ordinals are formed from the cardinals by prefixing the syllable M. ⲙⲁϩ, T & B ⲙⲉϩ thus

T			M	
Masc.	Fem.		Masc.	Fem.
ⲙⲉϩⲥⲛⲁⲩ	ⲙⲉϩⲥⲛⲧⲉ	"second".	ⲙⲁϩⲥⲛⲁⲩ	ⲙⲁϩⲥⲛⲟⲩϯ.
ⲙⲉϩϯⲟⲩ	ⲙⲉϩϯⲉ	"fifth"	ⲙⲁϩϯⲟⲩ	ⲙⲁϯⲉ
ⲙⲉϩⲙⲏⲧ	ⲙⲉϩⲙⲏⲧⲉ	"tenth".	ⲙⲁϩⲙⲉⲧ	ⲙⲁϩⲙⲏϯ.

Distributives are formed by doubling the cardinals thus ⲕⲁⲧⲁ ⲣ̄ⲣ̄ "by hundreds", ⲕⲁⲧⲁ ⲛ̄ⲛ̄, "by fifties"

In multiplying the Coptic word ⲥⲟⲡ sop "times" is used, thus ⲍ̄ ⲛ̀ ⲟ̄ ⲛ̀ⲥⲟⲡ "seven times seventy". –

Fractions are formed by the word ⲣⲉ re "a part" with

The masculine article ⲫⲣⲉ phre - thus ⲫⲣⲉ ⲅ̄ "The third part" ⲉϫⲉⲛ ⲡⲓⲣⲏ ⲇ̄ "over the fourth part!" –

VII
The Pronouns

The personal pronouns are

	T.	M.	B.	
1. Sing. com.	ⲁⲛⲅ / ⲁⲛⲕ / ⲁⲛⲟⲕ	ⲁ̀ⲛⲟⲕ	ⲁⲛⲁⲕ	"I."
2. Sing. m.	ⲛ̀ⲧⲕ̄ / ⲛ̀ⲧⲁⲕ	ⲛ̀ⲑⲟⲕ	ⲛ̀ⲧⲁⲕ	"Thou."
2 Sing. F.	ⲛ̀ⲧⲟ	ⲛ̀ⲑⲟ	ⲛ̀ⲧⲁ	"
3. Sing. m.	ⲛ̀ⲧⲟϥ	ⲛ̀ⲑⲟϥ	ⲛ̀ⲧⲁϥ	"He."
3 " F	ⲛ̀ⲧⲟⲥ	ⲛ̀ⲑⲟⲥ	ⲛ̀ⲧⲁⲥ	"She."
1 plur. c.	ⲁⲛⲟⲛ / ⲁⲛ̀ⲛ	ⲁ̀ⲛⲟⲛ	ⲁⲛⲁⲛ	"We."
2 plur. c.	ⲛ̀ⲧⲱⲧ̄ⲛ	ⲛ̀ⲑⲱⲧⲉⲛ	ⲛ̀ⲧⲁⲧⲛ̀	"Ye."
3 plur. c.	ⲛ̀ⲧⲟⲟⲩ	ⲛ̀ⲑⲱⲟⲩ	ⲛ̀ⲧⲁⲩ	"They."

Personal prefixes and suffixes are used as in the Semitic languages. Thus –

	Prefixes	Suffixes
Sing.		
1. c.	ⲁ.	1, ⲧ.
2. m.	ⲕ.	ⲕ.
" f.	ⲟⲩ, ⲉ.	ⲉ, ⲓ.
3. m.	ϥ.	ϥ.
" f.	ⲥ.	ⲥ.
Plur.		
1. c.	ⲛ̀, ⲉⲛ.	ⲛ.
2. c.	ⲧⲛ̄, ⲧⲉⲛ.	ⲧⲉⲛ.
3. c.	ⲉⲩ, ⲟⲩ.	ⲟⲩ.

hese suffixed or prefixed to nouns denote possession,
f prefixed to a noun defined by an article. They coalesce
ith it, as ⲢⲞⲒ *roi* "my mouth" – ⲠⲈϤⲢⲀⲚ *pefran*
is name"; ⲠⲈ *pe* being the masculine definite article,
ⲈⲔⲚⲞⲂⲒ *neknobe* "thy sins", with plural article –
he 1st sing. suffix Ⲧ. is used with nouns which end in Ⲧ.
s ⲦⲞⲦⲦ *tott* "my hand" – ⲢⲀⲦⲦ *ratt* "my foot" – except
metathesis occur as in ϨⲎⲦ *het* "the heart" ϨⲦⲎⲒ *htai*
y heart" –
When prefixed to the verb they denote the agent, as
ⲈϤⲘⲈ *efme* "he loves" – ⲈⲚⲘⲈ *enme* "We love –
When suffixed to the verb they denote the object, as,
ⲘⲠⲈⲦⲈⲚⲤⲞⲒ *empetensoi* "ye gave me not drink" –
ⲀⲒⲦⲤⲀⲂⲞⲦⲚ̀ *aitsaboten* "I showed you" –
The suffix Ⲧ is used when the root of the verb terminates in a consonant as ⲀⲨⲈⲚⲦ *auent* "they led me". –

Declension of Personal pronouns –

The genitive is expressed by the sign ⲚⲦⲈ *ente* which coalesces with the suffixes, thus,

	T.	M.	
1 Sing.	ⲚⲦⲀⲒ	ⲚⲦⲎⲒ	"of me"
2 m.	ⲚⲦⲀⲔ	ⲚⲦⲀⲔ	"of thee"
" f.	ⲚⲦⲈ	ⲚⲦⲈ	" "
3 m.	ⲚⲦⲀϤ	ⲚⲦⲀϤ	"of him"
" f.	ⲚⲦⲀⲤ	ⲚⲦⲀⲤ	"of her"
1 plur.	ⲚⲦⲀⲚ, ⲚⲦⲚ̀	ⲚⲦⲀⲚ	"of us"
2 "	ⲚⲦⲈⲦⲚ̀, ⲚⲦⲈⲦⲎⲨⲦⲚ̀,	ⲚⲦⲰⲦⲚ̀, ⲚⲐⲰⲦⲈⲚ, ⲚⲦⲈⲐⲎⲚⲞⲨ	"of you"
3 "	ⲚⲦⲀⲨ	ⲚⲦⲰⲞⲨ	"of them"

The dative is expressed by ⲚⲀ *na* "to"

Theb.	Memph.	
ⲚⲀⲒ	ⲚⲎⲒ	"to me"
ⲚⲀⲔ	ⲚⲀⲔ	"to thee" m.
ⲚⲈ	ⲚⲈ	" " f.
ⲚⲀ[illegible]	ⲚⲎϤ	"to him"
Ⲛ[illegible]	ⲚⲎⲤ	"to her"

or the preposition T. & M. ⲉ̀ⲣⲟ B. ⲉⲣⲟ, derived from ⲉ̀ "to" & ⲣⲟ "the mouth", is used thus ⲉⲣⲟⲓ or ⲉⲣⲟⲓ "to me", literally "to my mouth" — ⲉ̀ⲧⲟⲧ from ⲉ̀ & ⲧⲟⲧ "the hand" is another form as

ⲉ̀ⲧⲟⲧⲧ	"to me"
ⲉ̀ⲧⲟⲧⲕ	"to thee" m.
ⲉ̀ⲧⲟⲧⲉ	"to thee" f.
ⲉ̀ⲧⲟⲧϥ	"to him"
ⲉ̀ⲧⲟⲧⲥ	"to her"
ⲉ̀ⲧⲟⲧⲁⲛ	"to us"
ⲉ̀ⲧⲟⲧⲉⲧⲛ̀	"to you"
ⲉ̀ⲧⲟⲧⲟⲩ	"to them".

The preposition ϩⲁ <u>ha</u> "to", is also used as a preformant of the dative with the nouns ⲣⲟ <u>ro</u> "the mouth", & T. ⲣⲁⲧ <u>rat</u> B. ⲗⲉⲧ <u>let</u> the "foot" — thus —

T.		B.	
ϩⲁⲣⲟⲓ		ϩⲁⲗⲁⲓ	"to me"
ϩⲁⲣⲟⲕ		ϩⲁⲗⲁⲕ	"to thee" m.
ϩⲁⲣⲟ		ϩⲁⲗⲁ	"to thee" f.
ϩⲁⲣⲟϥ		ϩⲁⲗⲁϥ	"to him"
ϩⲁⲣⲟⲥ		ϩⲁⲗⲁⲥ	"to her"
ϩⲁⲣⲟⲛ		ϩⲁⲗⲁⲛ	"to us"
ϩⲁⲣⲱⲧⲛ̀		ϩⲁⲗⲁⲧⲉⲛ	"to you"
ϩⲁⲣⲟⲟⲩ	M. ϩⲁⲣⲱⲟⲩ	ϩⲁⲗⲁⲩ	"to them"

or

ⲉ̀ⲣⲁⲧ	ⲉ̀ⲗⲉⲧ	"to me"
ⲉ̀ⲣⲁⲧⲕ	ⲉ̀ⲗⲉⲧⲕ	"to thee" m.
ⲉ̀ⲣⲁⲧⲉ	ⲉ̀ⲗⲉϯ	"to thee" f.
ⲉ̀ⲣⲁⲧϥ	ⲉ̀ⲗⲉⲧϥ	"to him"
ⲉ̀ⲣⲁⲧⲥ	ⲉ̀ⲗⲉⲧⲥ	"to her"
ⲉ̀ⲣⲁⲧⲛ̀	ⲉ̀ⲗⲉⲧⲉⲛ	"to us"
ⲉ̀ⲣⲁⲧⲛ̀ⲧⲉⲛⲟⲩ	ⲉ̀ⲗⲉⲧⲛ̀ⲑⲏⲛⲟⲩ	"to you"
ⲉ̀ⲣⲁⲧⲟⲩ	ⲉ̀ⲗⲉⲧⲟⲩ	"to them"

The accusative is also formed by the preposition ⲉ̀ⲣⲟ, & by ⲙ̀ⲙⲟ & ⲙ̀ⲙⲟ — thus —

T. & M.	B.	
ⲙ̀ⲙⲟⲓ	ⲙ̀ⲙⲁⲓ	"me"
ⲙ̀ⲙⲟⲕ	ⲙ̀ⲙⲁⲕ	"thee" m.
ⲙ̀ⲙⲟ	ⲙ̀ⲙⲁ	"thee" f.
ⲙ̀ⲙⲟϥ	ⲙ̀ⲙⲁϥ	"him"
ⲙ̀ⲙⲟⲥ	ⲙ̀ⲙⲁⲥ	"her"

T. & M.	B.	
ⲙ̀ⲙⲟⲛ	ⲙ̀ⲙⲁⲛ	"us"
ⲙ̀ⲙⲱⲧⲛ̀	ⲙ̀ⲙⲁⲧⲉⲛ	"you"
ⲙ̀ⲙⲟⲟⲩ, ⲙ̀ⲙⲱⲟⲩ	ⲙ̀ⲙⲁⲩ	"them"

The ablative is formed by the preposition ⲛ̀ "from, by, with," & the noun T. ⲧⲟⲟⲧ - M ⲧⲟⲧ - B ⲧⲁⲁⲧ, "the hand" — thus —

T.	M.	B.	
ⲛ̀ⲧⲟⲟⲧ	ⲛ̀ⲧⲟⲧ	ⲛ̀ⲧⲁⲁⲧ	"with me"
ⲛ̀ⲧⲟⲟⲧⲕ	ⲛ̀ⲧⲟⲧⲕ	ⲛ̀ⲧⲁⲁⲧⲕ	"with thee" m
ⲛ̀ⲧⲟⲟⲧⲉ	ⲛ̀ⲧⲟϯ	ⲛ̀ⲧⲁⲁⲧⲉ	"with thee" f
ⲛ̀ⲧⲟⲟⲧϥ	ⲛ̀ⲧⲟⲧϥ	ⲛ̀ⲧⲁⲁⲧϥ	"with him"
ⲛ̀ⲧⲟⲟⲧⲥ	ⲛ̀ⲧⲟⲧⲥ	ⲛ̀ⲧⲁⲁⲧⲥ	"with her"
ⲛ̀ⲧⲟⲟⲧⲛ̀	ⲛ̀ⲧⲟⲧⲉⲛ	ⲛ̀ⲧⲁⲁⲧⲉⲛ	"with us"
ⲛ̀ⲧⲟⲟⲧⲛ̀ⲧⲉⲛⲟⲩ	ⲛ̀ⲧⲟⲧⲉⲛⲑⲏⲛⲟⲩ	ⲛ̀ⲧⲁⲁⲧⲛ̀ⲑⲏⲛⲟⲩ	"with you"
ⲛ̀ⲧⲟⲟⲧⲟⲩ	ⲛ̀ⲧⲟⲧⲟⲩ	ⲛ̀ⲧⲁⲁⲧⲁⲩ	"with them"

This case is also formed by the following prepositions, with preformants & suffixes —

ⲉ̀ⲃⲟⲗ — T & M. ⲉ̀ⲃⲟⲗ ⲙ̀ⲙⲟ — B ⲉ̀ⲃⲁⲗ ⲙ̀ⲙⲁ.
— — T ⲉ̀ⲃⲟⲗ ⲛ̀ϩⲏⲧ — M ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲏⲧ — B. ⲉ̀ⲃⲁⲗ ⲛ̀ϩⲏⲧ.
ⲉ̀ⲃⲟⲗϩⲁ — ⲉ̀ⲃⲟⲗϩⲁⲣⲟ.
ⲉ̀ⲃⲟⲗϩⲓ — ⲉ̀ⲃⲟⲗϩⲓⲱⲧ. "
ϩⲓⲧⲛ̀ — T. ϩⲓⲧⲟⲟⲧ — M ϩⲓⲧⲟⲧ — B. ϩⲓⲧⲁⲁⲧ.
ⲉ̀ⲃⲟⲗϩⲓⲧⲛ̀ — T. ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲟⲧ — M. ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧ — B. ⲉ̀ⲃⲁⲗϩⲓⲧⲁⲁⲧ.
ⲉ̀ⲃⲟⲗϩⲓϫⲉⲛ — ⲉ̀ⲃⲟⲗϩⲓϫⲱ. — as:

ⲉ̀ⲃⲟⲗ ⲙ̀ⲙⲟⲓ "with me"
ⲉ̀ⲃⲟⲗϩⲁⲣⲟϥ "with him"
ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧⲥ "with her"
ⲉ̀ⲃⲟⲗϩⲓϫⲱⲧⲉⲛ "with you".

The reflective pronoun is formed by prefixing the word ⲙ̀ⲙⲓⲛ to the accusative form ⲙ̀ⲙⲟⲓ — thus ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟⲓ "myself" — ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟϥ "himself" — ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟⲟⲩ "themselves" — In the Theban dialect ⲙ̀ⲙⲉⲓⲛⲟⲩ is sometimes used for ⲙ̀ⲙⲓⲛ.

The possessive pronoun is formed from the definite article with suffixes, thus -

Masc. Sing.	Fem	Plur. comm.	
ⲡⲁ	ⲧⲁ	ⲛⲁ	"mine"
ⲡⲉⲕ m.	ⲧⲉⲕ	ⲛⲉⲕ	"thine"
ⲡⲟⲩ f.	ⲧⲟⲩ	ⲛⲟⲩ	"
ⲡⲉϥ	ⲧⲉϥ	ⲛⲉϥ	"his"
ⲡⲉⲥ	ⲧⲉⲥ	ⲛⲉⲥ	"her"
ⲡⲉⲛ	ⲧⲉⲛ	ⲛⲉⲛ	"our"
ⲡⲉⲧⲛ̀, ⲡⲉⲧⲉⲛ	ⲧⲉⲧⲛ̀, ⲧⲉⲧⲉⲛ	ⲛⲉⲧⲛ̀, ⲛⲉⲧⲉⲛ	"your"
ⲡⲉⲩ, ⲡⲟⲩ	ⲧⲉⲩ, ⲧⲟⲩ	ⲛⲉⲩ, ⲛⲟⲩ	"their"

as ⲡⲁⲏⲣⲡ "my wine" - ⲛⲁⲃⲁⲗ "my eyes" - ⲧⲁⲥⲱⲛⲉ "my sister" ⲧⲉⲥⲙⲉⲧϩⲉⲗⲗⲱ "her old age" - ⲛⲉⲧⲛ̀ϩⲓⲟⲙⲉ "your wives" ⲡⲉⲛϩⲏⲧ "our heart" ⲡⲟⲩϣⲱⲡϣ "their arm" - ⲛⲟⲩⲥⲫⲟⲧⲟ "their lips". —

Another & more emphatic form is as follows -

Masc. Sing. T.	M	Fem. Sing. T.	M	
ⲡⲱⲓ	ⲫⲱⲓ	ⲧⲱⲓ	ⲑⲱⲓ	"mine"
ⲡⲱⲕ	ⲫⲱⲕ m.	ⲧⲱⲕ	ⲑⲱⲕ	"thine"
ⲡⲱ	ⲫⲱ f.	ⲧⲱ	ⲑⲱ	"
ⲡⲱϥ	ⲫⲱϥ	ⲧⲱϥ	ⲑⲱϥ	"his"
ⲡⲱⲥ	ⲫⲱⲥ	ⲧⲱⲥ	ⲑⲱⲥ	"her"
ⲡⲱⲛ	ⲫⲱⲛ	ⲧⲱⲛ	ⲑⲱⲛ	"our"
ⲡⲱⲧⲛ̀	ⲫⲱⲧⲉⲛ	ⲧⲱⲧⲛ̀	ⲑⲱⲧⲉⲛ	"your"
ⲛⲱⲟⲩ	ⲫⲱⲟⲩ	ⲧⲱⲟⲩ	ⲑⲱⲟⲩ	"their

Plur. comm.

ⲛⲟⲩⲓ	"mine"
ⲛⲟⲩⲕ	"thine" m.
ⲛⲟⲩ	" f.
ⲛⲟⲩϥ, ⲛⲱϥ	"his"
ⲛⲟⲩⲥ	"her"
ⲛⲟⲩⲛ	"our"
ⲛⲟⲩⲧⲛ̀	"your"
ⲛⲟⲩⲟⲩ	"their".

as, ⲡⲱⲓ ⲡⲉ ⲡⲛⲟⲩⲃ "mine is the silver" ⲫⲱⲓ ⲡⲉ ⲅⲁⲗⲁⲁⲇ "m

is Gilead" - ⲡⲱϥ ⲡⲉ ⲡⲧⲁⲉⲓⲟ "his be the honour" - ⲛⲓⲑⲏⲣⲓⲟⲛ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉ ⲡⲓⲇ̀ⲣⲩⲙⲟⲥ ⲛⲟⲩⲓ ⲡⲉ "The beasts all of them of the forest are mine" -

The demonstrative pronoun is also formed from the article - thus,

	Sing Masc.	Fem.		Plur. Comm.	
T & B.	ⲡⲉⲓ	ⲧⲉⲓ	"this"	ⲛⲉⲓ	"those"
M.	ⲡⲁⲓ, ⲫⲁⲓ.	ⲧⲁⲓ, ⲑⲁⲓ,	"	ⲛⲁⲓ	"

as ⲧⲉⲓϩⲓⲙⲉ "this woman" ⲛⲉⲓⲥⲏϣⲉ "these wounds" - ⲑⲁⲓ ⲧⲉ ⲧⲉⲕϫⲓϫ "this thy hand" - ⲛⲁⲓ ⲇⲉ ⲛⲉⲛⲣⲁⲛ "but these are the names -

Another demonstrative form lengthens the vowel - thus.

T. B.	ⲡⲏ	"he" -	ⲧⲏ	"she"	ⲛⲏ (com)	"they".
M.	ⲫⲏ	"	ⲑⲏ	"	ⲛⲏ	"

This form often coalesces with the relative ⲉⲧ "who" -

T. B.	ⲡⲏⲉⲧ	"he who" -	"ⲧⲏⲉⲧ	she who"	ⲛⲏⲉⲧ (com)	"they who" -
M	ⲫⲏⲉⲧ	"	ⲑⲏⲉⲧ	"	ⲛⲏⲉⲧ	"

as ⲇⲁⲩⲓⲇ ⲛⲉⲙ ⲛⲏⲉⲑ ⲛⲉⲙⲁϥ "David & they who were with him" - ⲉⲧ is sometimes read ⲉⲧⲉ as ⲡⲏⲉⲧⲉ ⲛⲁϥϣⲟⲟⲡ "he who was" -

A demonstrative is also formed from the relative ⲉⲧⲉ & the adverb ⲙ̀ⲙⲁⲩ "there" -

T. ⲉⲧⲙ̄ⲙⲁⲩ, M. ⲉⲧⲉⲙ̀ⲙⲁⲩ - B. ⲉⲧⲉⲙⲙⲉⲩ "he who is there" it is used for all genders and numbers and is put after the noun, as ⲟⲩⲟϩ ⲁ̀ⲧⲉⲥⲥⲙⲏ ϣⲉⲛⲁⲥ ⲉ̀ⲃⲟⲗ ϩⲓϫⲉⲛ ⲡⲓⲕⲁϩⲓ ⲧⲏⲣϥ ⲉ̀ⲧⲉⲙ̀ⲙⲁⲩ "and this fame went abroad into all that land" lit. the land all it that was there.

The relative pronoun has neither gender nor number

ϵ, ϵⲧ, ϵⲧϵ, ϵⲛⲧ. "Who, which, That."

ϵ, and ϵⲧ become ϵⲑ before the letters ⲙ, ⲛ, ⲟ. —

The interrogative pronouns are

ⲛⲓⲙ *nim* "who"
ⲁϣ, ϵϣ *asch esch* "of what sort"
ⲛ̄ⲧ *ent* "who"
ⲟⲩⲏⲣ *vēr* "how many"
ⲟⲩ *ou* neut. "What" —

as ⲛⲓⲙ ⲡⲉ ⲉⲧ ⲁϥⲧⲁⲙⲟⲕ *nim pe et aftamok*
"Who is it who told you?"
ⲛⲓⲙ ⲧⲉ ⲧⲁⲙⲁⲩ *nim te tamau*
"Who is my mother?" —
ϧⲉⲛ ⲁϣ ⲛ̀ⲥⲱⲙⲁ *Khen asch ensoma*
"In what sort of body?"
ⲛ̀ⲁϣ ⲛ̀ⲣⲏϯ *enasch enrēti*
"In what manner?"
ⲟⲩⲏⲣ ⲛ̀ⲱⲓⲕ *vēr enōik*
"How many loaves?"
ⲟⲩ ⲡⲉ ϯⲙⲉⲑⲙⲏⲓ *ou pe timethmei*
"What is truth?"

VIII
The Verbs

The peculiar substantive verb ⲡⲉ "he is" - ⲧⲉ "she is" ⲛⲉ (com: Gend:) "We are", is thus declined —

	T	M	B	
1 Sing. C.	ⲁⲛⲕ ⲡⲉ	ⲁⲛⲟⲕ ⲡⲉ	ⲁⲛⲟⲕ ⲡⲉ	I am.
2 " m	ⲛ̀ⲧⲕ ⲡⲉ	ⲛ̀ⲑⲟⲕ ⲡⲉ	ⲛ̀ⲧⲟⲕ ⲡⲉ	Thou art.
" " f	ⲛ̀ⲧⲟ ⲧⲉ	ⲛ̀ⲑⲟ ⲧⲉ	ⲛ̀ⲧⲁ ⲧⲉ	

	T	M	B	
3 Sing m	ⲚⲦⲞϤ ⲠⲈ	ⲚⲐⲞϤ ⲠⲈ	ⲚⲦⲀϤ ⲠⲈ	he is.
" " f	ⲚⲦⲞⲤ ⲦⲈ	ⲚⲐⲞⲤ ⲦⲈ	ⲚⲦⲀⲤ ⲦⲈ	she is.
1 pl. com.	ⲀⲚⲚ ⲚⲈ	ⲀⲚⲞⲚ ⲚⲈ	ⲀⲚⲀⲚ ⲚⲈ	we are.
2 " "	ⲚⲦⲰⲦⲚ ⲚⲈ	ⲚⲐⲞⲦⲈⲚ ⲚⲈ	ⲚⲦⲎⲦⲈⲚ ⲚⲈ	ye are.
3 " "	ⲚⲦⲞⲞⲨ ⲚⲈ	ⲚⲐⲰⲞⲨ ⲚⲈ	ⲚⲦⲀⲨ ⲚⲈ	They are.

as ⲠϨⲞⲞⲨⲦ ⲦⲀⲠⲈ ⲠⲈ ⲚⲦⲈⲤϨⲒⲘⲈ
"The man the head is of the woman"

ⲈⲢϢⲀⲚ ⲠⲈⲤϨⲈⲒ ⲘⲞⲨ ⲆⲈ ⲞⲨⲖⲈⲘϨⲎ ⲦⲈ
"But if her husband be dead a freewoman is she".

ⲚϢⲎⲢⲒ ⲚⲒⲀⲔⲰⲂ ⲚⲈ ⲚⲒⲤⲰⲦⲠ ⲚⲦⲀϤ
"The sons of Jacob are the chosen of him".

By prefixing ⲚⲈ to any person of the above present tense it becomes imperfect, Thus –

ⲚⲈ ⲠⲒⲠⲀⲤⲬⲀ ⲠⲈ "It was the passover."
ⲚⲈ ϯⲪⲢⲰ ⲦⲈ "It was the winter."
ⲚⲈ ϨⲀⲚⲞⲨⲞϨⲒ ⲄⲀⲢ ⲚⲈ "For they were fishermen."

When followed by the particle ⲀⲚ, the negative is formed – Thus ⲀⲚⲔ ⲠⲈ ⲀⲚ "I am not" – ⲚⲦⲞ ⲦⲈ ⲀⲚ "Thou art not" (f) ⲀⲚⲚ ⲚⲈ ⲀⲚ "We are not" –

ⲞⲨⲆⲈ ⲦⲀⲀⲚⲞⲘⲒⲀ ⲀⲚ ⲦⲈ ⲞⲨⲆⲈ ⲠⲀⲚⲞⲂⲒ ⲀⲚ ⲠⲈ
"Neither my transgression is it, nor my sin is it." –

We may here repeat the pronominal affixes and prefixes as applied to verbs –

Aff: Sing.

1 per.	Ⲓ, Ⲧ (after a conson)
2 " m	Ⲕ
" " f	Ⲉ
3 " m	Ϥ
" " f	Ⲥ

Pl.

1 per.	Ⲛ
2 "	ⲦⲚ, ⲦⲈⲚ
3 "	Ⲩ, ⲞⲨ

Pref. Sing

1. per	ϯ
2 " m	Ⲕ, Ⲭ
" " f	ⲦⲈ
3 " m	Ϥ
" " f	Ⲥ

Pl

1 per	ⲦⲚ, ⲦⲈⲚ
2 "	ⲦⲈⲦⲚ, ⲦⲈⲦⲈⲚ
3 "	ⲤⲈ

The regular verb is thus declined with the pronominal affixes, like the Hebrew preterite Kal –

ⲡⲉϫⲁ "to say".

T.	M	B		
ⲡⲉϫⲁⲓ	ⲡⲉϫⲏⲓ	ⲡⲉϫⲉⲓ	I say or said	
ⲡⲉϫⲁⲕ	ⲡⲉϫⲁⲕ	ⲡⲉϫⲉⲕ	Thou sayest – m.	–
ⲡⲉϫⲉ	——	——	" " F.	–
ⲡⲉϫⲁϥ	——	ⲡⲉϫⲉϥ	He says	–
ⲡⲉϫⲁⲥ	——	ⲡⲉϫⲉⲥ	She says	–
ⲡⲉϫⲁⲛ	——	ⲡⲉϫⲉⲛ	We say	–
ⲡⲉϫⲱⲧⲛ̀	ⲡⲉϫⲱⲧⲉⲛ	——	Ye say	–
ⲡⲉϫⲁⲩ	ⲡⲉϫⲱⲟⲩ	ⲡⲉϫⲉⲩ	They say.	–

as. ⲛⲧⲟϥ ⲇⲉ ⲡⲉϫⲁϥ ⲛⲉⲩ "But he said to them".

With the prefixes a present is formed thus

ⲙⲉϩ "to fill"

T	M. & B.		
ϯⲙⲉϩ	——	I fill.	
ⲕⲙⲉϩ	ϫⲙⲉϩ	Thou fillest	m.
ⲧⲉⲙⲉϩ	——	" "	F.
ϥⲙⲉϩ	——	he fills	
ⲥⲙⲉϩ	——	She fills	
ⲧⲛ̀ⲙⲉϩ	ⲧⲉⲛⲙⲉϩ	We fill	
ⲧⲉⲧⲛ̀ⲙⲉϩ	ⲧⲉⲧⲉⲛⲙⲉϩ	ye fill	
ⲥⲉⲙⲉϩ	——	They fill..	

These prefixes however seem merely to be contracted forms of the auxiliary verb ⲉⲓ "I am" – thus generally prefixed to the verb –

For example with ⲥⲁϫⲉ "to speak".

ⲉⲓ	I am	ⲉⲓⲥⲁϫⲉ	I speak	
ⲉⲕ	Thou art – m.	ⲉⲕⲥⲁϫⲉ	Thou speakest	m.
ⲉⲣⲉ, ⲉⲗⲉ	" " F	ⲉⲣⲉⲥⲁϫⲉ	" "	F
ⲉϥ	he is	ⲉϥⲥⲁϫⲉ	he speaks	
ⲉⲥ	She "	ⲉⲥⲥⲁϫⲉ	She "	

ⲛ, ⲉⲛ We are	ⲛ̀ⲥⲁϫⲉ We speak
ⲉⲣⲉⲧⲉⲛ ye are	ⲉⲣⲉⲧⲉⲛⲥⲁϫⲉ ye speak
ⲉⲩ, ⲟⲩ, ⲉⲣⲉ They are	ⲉⲩⲥⲁϫⲉ They speak

The Thebans use ⲙ and ⲉⲙ for ⲛ̀ and ⲉⲛ "We are" when the verb begins with the letter ⲙ as ⲉⲙⲙⲉ "We love". —

The perfect is formed by the same auxiliary verb thus - ⲙⲉ "to love"

	ⲁⲓ I was - have been	ⲁⲓⲙⲉ I have loved
m.	ⲁⲕ Thou wert - hast been	ⲁⲕⲙⲉ Thou hast loved m.
f.	ⲁⲣⲉ, ⲁⲗⲉ Thou hast been	ⲁⲣⲉⲙⲉ " " " f
	ⲁϥ he has been } ca. ⲁ.	ⲁϥⲙⲉ he has loved
	ⲁⲥ She " "	ⲁⲥⲙⲉ She " "
	ⲁⲛ We have been	ⲁⲛⲙⲉ We have loved
	ⲁⲣⲉⲧⲉⲛ ye " "	ⲁⲣⲉⲧⲉⲛⲙⲉ ye " "
	ⲁⲩ They " "	ⲁⲩⲙⲉ They " "

The imperfect is formed by prefixing ⲛ = ⲛⲉ to the auxiliary - thus ϩⲙⲟⲟⲥ "to sit"

T.	M		
ⲛⲉⲓ	ⲛⲁⲓ	I was	ⲛⲉⲓϩⲙⲟⲟⲥ I did sit
ⲛⲉⲕ	ⲛⲁⲕ	Thou wert m.	ⲛⲉⲕϩⲙⲟⲟⲥ Thou didst sit m
ⲛⲉⲣⲉ	ⲛⲁⲣⲉ	" " f	ⲛⲉⲣⲉϩⲙⲟⲟⲥ " " " f
ⲛⲉϥ	ⲛⲁϥ	he was	ⲛⲉϥϩⲙⲟⲟⲥ he did sit
ⲛⲉⲥ	ⲛⲁⲥ	She "	ⲛⲉⲥϩⲙⲟⲟⲥ She " "
ⲛⲉⲛ	ⲛⲁⲛ	We were	ⲛⲉⲛϩⲙⲟⲟⲥ We " "
ⲛⲉⲣⲉⲧⲉⲛ	ⲛⲁⲣⲉⲧⲉⲛ	ye were	ⲛⲉⲣⲉⲧⲉⲛϩⲙⲟⲟⲥ ye " "
ⲛⲉⲩ	ⲛⲁⲩ	They were	ⲛⲉⲩϩⲙⲟⲟⲥ They " "

The Bashmuric dialect uses ⲗ for ⲣ thus ⲛⲁⲗⲉ "thou wert". ⲛⲁⲗⲉⲧⲉⲛ "ye were". — The substantive verb ⲡⲉ is sometimes added to this tense, as ⲛⲉⲓⲕⲏⲕⲁϩⲏⲩ ⲡⲉ "I was naked". —

The future is formed by affixing the preposition ⲉ̀ "to", to the present - thus ⲙⲟⲩ "to die"

ⲉⲓⲉ̀ I shall be	ⲉⲓⲉ̀ⲙⲟⲩ I shall die
ⲉⲕⲉ̀ Thou shalt be	ⲉⲕⲉ̀ⲙⲟⲩ Thou shalt die m.

ΕΡῈ, ΕΛῈ	Thou shalt be. F	ΕΡῈΜΟΥ	Thou shalt die F.
ΕϤῈ	he shall be	ΕϤῈΜΟΥ	he shall die
ΕСῈ	She shall be	ΕСῈΜΟΥ	She " "
ΕΝῈ	We " "	ΕΝῈΜΟΥ	We " "
ΕΡΕΤΕΝῈ ΕΛΕΤΕΝῈ	ye shall be	ΕΡΕΤΝ̀ΕΜΟΥ	ye " "
ΕΥῈ	They shall be	ΕΥῈΜΟΥ	They " "

a more proximate future is formed by the word ΝΑ "to go", to the present, thus

ΕΙΝΑ I shall soon be ΕΙΝΑΜΟΥ I shall soon die

& so on with the other persons. —

The pluperfect is formed by prefixing the same tense of the auxiliary verb – thus ΝΑΥ "to see"

T.	M			
ΝΕΙΝΑ	ΝΑΙΝΑ	I had been	ΝΕΙΝΑΝΑΥ	I had seen
ΝΕΚΝΑ	ΝΑΚΝΑ	Thou hadst been	ΝΕΚΝΑΝΑΥ	Thou hadst seen.
ΝΕΡΕΝΑ	ΝΑΡΕΝΑ	" " " F	ΝΕΡΕΝΑΝΑΥ	" " " F.
ΝΕϤΝΑ	ΝΑϤΝΑ	he had been	ΝΕϤΝΑΝΑΥ	he had seen.
ΝΕСΝΑ	ΝΑСΝΑ	She " "	ΝΕСΝΑΝΑΥ	She " "
ΝΕΝΝΑ	ΝΑΝΝΑ	We " "	ΝΕΝΝΑΝΑΥ	We " "
ΝΕΡΕΤΝ̀ΝΑ	ΝΑΡΕΤΕΝΝΑ	ye " "	ΝΕΡΕΤΝ̀ΝΑΝΑΥ	ye " "
ΝΕΥΝΑ	ΝΑΥΝΑ	They " "	ΝΕΥΝΑΝΑΥ	They " "

The addition of the substantive verb ΠΕ gives a subjunctive signification thus – ΝΕϤΝΑΝΑΥ ΠΕ "He would have seen" —

From the perfect ΑΙ "I have been" another present tense is formed by prefixing the letter Ϣ – thus ϢΑΙ ϢΑΚ &c giving a signification of intensity or of habitude "I am wont to be" – and an imperfect is formed by prefixing ΝΕ as ΝΕϢΑΙ ΝΕϢΑΚ &c. "I was wont to be" — ΝΑ added to the perfect ΑΙ for a subjunctive pluperfect, as ΑΙΝΑ "I might have been" — for example

ϢΑΙСΑϨШΟΥ "I am wont to rebuke" Rev iii-19.
ΝΕϢΑΥΚШϯ "They were wont to enquire" Ps. Lxxviii-34.
ΑΙΝΑШΝϨ "I might have lived.

The present Subjunctive is formed by prefixing ⲛ̀ to the pronominal prefixes – Thus –

ⲣⲁϣⲓ "to rejoice"

ⲛ̀ϯ	I may be	ⲛ̀ϯⲣⲁϣⲓ	I may rejoice
ⲛ̀ⲕ	thou mayst be	ⲛ̀ⲕⲣⲁϣⲓ	thou mayst "
ⲛ̀ⲧⲉ	" " " F	ⲛ̀ⲧⲉⲣⲁϣⲓ	" " " F.
ⲛ̀ϥ	he may be.	ⲛ̀ϥⲣⲁϣⲓ	he may "
ⲛ̀ⲥ	she " "	ⲛ̀ⲥⲣⲁϣⲓ	she " "
ⲛ̀ⲧⲛ̀	we " "	ⲛ̀ⲧⲛ̀ⲣⲁϣⲓ	we " "
ⲛ̀ⲧⲉⲧⲛ̀	ye " "	ⲛ̀ⲧⲉⲧⲛ̀ⲣⲁϣⲓ	ye " "
ⲛ̀ⲥⲉ	they " "	ⲛ̀ⲥⲉⲣⲁϣⲓ	they " "

The optative is formed by the auxiliary verb ⲙⲁⲣⲉⲓ "I wish", which is composed of the particle ⲙⲁ "give, grant" and ⲣⲉ "to be" Thus

ⲟⲩⲱⲙ "to eat"

T	M	B			
ⲙⲁⲣⲉⲓ	ⲙⲁⲣⲓ	ⲙⲁⲗⲓ	I would	ⲙⲁⲣⲉⲓⲟⲩⲱⲙ	I would eat or, let me eat
ⲙⲁⲣⲉⲕ		ⲙⲁⲗⲉⲕ	thou wouldst	ⲙⲁⲣⲉⲕⲟⲩⲱⲙ	thou wouldst eat
ⲙⲁⲣⲉ		ⲙⲁⲗⲉ	" " F	ⲙⲁⲣⲉⲟⲩⲱⲙ	" " "
ⲙⲁⲣⲉϥ		ⲙⲁⲗⲉϥ	he would	ⲙⲁⲣⲉϥⲟⲩⲱⲙ	he would "
ⲙⲁⲣⲉⲥ		ⲙⲁⲗⲉⲥ	she "	ⲙⲁⲣⲉⲥⲟⲩⲱⲙ	she " "
ⲙⲁⲣⲉⲛ		ⲙⲁⲗⲉⲛ	we "	ⲙⲁⲣⲉⲛⲟⲩⲱⲙ	we " "
ⲙⲁⲣⲉⲧⲛ̀		ⲙⲁⲗⲉⲧⲉⲛ	ye "	ⲙⲁⲣⲉⲧⲛ̀ⲟⲩⲱⲙ	ye " "
ⲙⲁⲣⲟⲩ		ⲙⲁⲗⲟⲩ	they "	ⲙⲁⲣⲟⲩⲟⲩⲱⲙ	they " "

The simple root of the verb forms the Imperative mood in both numbers, or sometimes the syllables ⲁ or ⲙⲁ is prefixed to it, Thus, ⲁϫⲟⲥ "tell," ⲙⲁⲟⲩⲱ "glorify" –

The Infinitive is also the simple root of the verb, though often distinguished by the preposition ⲉ, ⲛ̀ or ⲙ̀ "to" –

The participle is formed by prefixing the relative pronoun ⲉ, ⲉⲧ "who" as ϩⲉⲙⲥⲓ "to sit" ⲉⲧϩⲉⲙⲥⲓ "sitting" – The prefixes ⲉϥ, ⲉⲥ, ⲉⲩ were previously mentioned (P. 15) as also preformants to participial adjectives –

The passive participle is formed also by the relative ϵ, ϵτ. as ϵτκητ built" — The terminations

T	M	B
ηγτ	ηογτ	αογτ
οογτ	ωογτ	

also form a passive participle — as τογβηογτ "sanctified" μωοογτ T. μωαογτ B. "dead". —

Various particles and prepositions coalesce with the prefixes, affixes and auxiliary forms of the Verbs, & become puzzling to the student — for example —

ṅτ.ϵρϵ "when" ṅτϵρϵι "when I am"
ṅτϵρϵκ "when thou art" &c

ṅτϵρϵιμαϣ "when I strike" — and so on through the other persons —

T.	M	B	
ϵϣωπϵ	ϵϣαπ	ϵϣωπι	"if" —

ϵϣωπϵϯ "If I may be"
ϵϣωπτϵ "If thou mayst be" f. &c
ϵϣωπϯπϵϵρϵ "If I may dream"

ϵρϣαν "if" — ϵρϣαντϵτṅκοτκ "if ye sleep". —

ϣαντϵ or ϣατϵ "until, while"

&

ϣαντϵι or ϣατϵι "until I may be"
ϣαντϵκ .. thou mayst be" m.
ϣαντϵ .. .. .. f
ϣαντϵϥ .. he may be.
ϣαντϵϲ .. She .. ..
ϣαντϵν .. we .. ..
ϣαντϵτṅ .. ye .. ..
ϣαντογ .. they .. ..

with a verb ϣανϯβωκ "while I may go away"
ϣαντϵκϯ "until thou mayst pay"
ϣατϵιφιρι "till I show".

Gilead" – ⲠⲰϤ ⲠⲈ ⲠⲦⲀⲈⲒⲞ "his be the honour" – ⲐⲎⲢⲒⲞⲚ ⲦⲎⲢⲞⲨ ⲚⲦⲈ ⲠⲒⲆⲢⲨⲘⲞⲤ ⲚⲞⲨⲒ ⲠⲈ "The beasts all of em of the forest are mine". –

The demonstrative pronoun is also formed from the article – thus,

	Sing Masc.	Fem.		Plur. Comm.	
T & B.	ⲠⲈⲒ	ⲦⲈⲒ	"This"	ⲚⲈⲒ	"those."
M.	ⲠⲀⲒ, ⲪⲀⲒ.	ⲦⲀⲒ, ⲐⲀⲒ,	"	ⲚⲀⲒ	"

as ⲦⲈⲒϨⲒⲘⲈ "this woman" ⲚⲈⲒⲤⲎϢⲈ "these wounds" – ⲐⲀⲒ ⲦⲈ ⲦⲈⲔⲆⲒⲬ "this thy hand". – ⲚⲀⲒ ⲆⲈ ⲚⲈⲚⲢⲀⲚ "but these are the names –

Another demonstrative form lengthens the vowel – thus.

T. B. ⲠⲎ "he" – ⲦⲎ "she" ⲚⲎ (com) "they".
M. ⲪⲎ " . ⲐⲎ " ⲚⲎ "

This form often coalesces with the relative ⲈⲦ "who". –

T. B. ⲠⲎⲈⲦ "he who" – "ⲦⲎⲈⲦ she who" ⲚⲎⲈⲦ (com) "they who". –
M ⲪⲎⲈⲦ " ⲐⲎⲈⲦ " ⲚⲎⲈⲦ "

as ⲆⲀⲨⲒⲆ ⲚⲈⲘ ⲚⲎⲈⲐ ⲚⲈⲘⲀϤ "David & they who were with him" – ⲈⲦ is sometimes read ⲈⲦⲈ as ⲠⲎⲈⲦⲈ ⲚⲀϤϢⲞⲞⲠ "He who was" –

A demonstrative is also formed from the relative ⲈⲦⲈ & the adverb ⲙ̀ⲘⲀⲨ "there" –

T. ⲈⲦⲘⲘⲀⲨ, M. ⲈⲦⲈⲘⲘⲀⲨ – B. ⲈⲦⲈⲘⲘⲈⲨ "he who is there" it is used for all genders and numbers and is put after the noun, as ⲞⲨⲞϨ ⲀⲦⲈⲤⲤⲘⲎ ϢⲈⲚⲀⲤ ⲈⲂⲞⲖ ϨⲒⲜⲈⲚ ⲠⲒⲔⲀϨⲒ ⲦⲎⲢϤ ⲈⲦⲈⲘⲘⲀⲨ "and this fame went abroad into all that land" lit. the land all it that was there.

The relative pronoun has neither gender nor number

ⲉ, ⲉⲧ, ⲉⲧⲉ, ⲉⲛⲧ. "Who, which, That."

ⲉ, and ⲉⲧ become ⲉⲑ before the letters ⲙ, ⲛ, ⲟ. —

The interrogative pronouns are

ⲛⲓⲙ <u>nim</u> "who"
ⲁϣ. ⲉϣ <u>asch</u> <u>esch</u> "of what sort"
ⲛ̄ⲧ <u>ent</u> "who"
ⲟⲩⲏⲣ <u>vēr</u> "how many"
ⲟⲩ <u>ou</u> neut. "What" —

as ⲛⲓⲙ ⲡⲉ ⲉⲧ ⲁϥⲧⲁⲙⲟⲕ <u>nim</u> <u>pe</u> <u>et</u> <u>aftamok</u>
"Who is it who told you?"

ⲛⲓⲙ ⲧⲉ ⲧⲁⲙⲁⲩ <u>nim</u> <u>te</u> <u>tamau</u>
"Who is my mother?" —

ϧⲉⲛ ⲁϣ ⲛ̀ⲥⲱⲙⲁ <u>Khen</u> <u>asch</u> <u>ensoma</u>
"in what sort of body?"

ⲛ̀ⲁϣ ⲛ̀ⲣⲏϯ <u>enasch</u> <u>enrēti</u>
"In what manner?"

ⲟⲩⲏⲣ ⲛ̀ⲱⲓⲕ <u>vēr</u> <u>enōik</u>
"How many loaves?"

ⲟⲩ ⲡⲉ ϯⲙⲉⲑⲙⲏⲓ <u>ou</u> <u>pe</u> <u>timethmei</u>
"What is truth?"

VIII
The Verbs

The peculiar substantive verb ⲡⲉ "he is". ⲧⲉ "she is". ⲛⲉ (com: gend:) "We are", is thus declined —

	T	M	B	
1 Sing. C.	ⲁⲛⲕ ⲡⲉ	ⲁⲛⲟⲕ ⲡⲉ	ⲁⲛⲟⲕ ⲡⲉ	I am.
2 " m	ⲛ̀ⲧⲕ ⲡⲉ	ⲛ̀ⲑⲟⲕ ⲡⲉ	ⲛ̀ⲧⲁⲕ ⲡⲉ	Thou art.
" " f	ⲛ̀ⲧⲟ ⲧⲉ	ⲛ̀ⲑⲟ ⲧⲉ	ⲛ̀ⲧⲁ ⲧⲉ	

	T	M	B	
3 Sing m	ⲛ̀ⲧⲟϥ ⲡⲉ	ⲛ̀ⲑⲟϥ ⲡⲉ	ⲛ̀ⲧⲁϥ ⲡⲉ	he is.
" " f	ⲛ̀ⲧⲟⲥ ⲧⲉ	ⲛ̀ⲑⲟⲥ ⲧⲉ	ⲛ̀ⲧⲁⲥ ⲧⲉ	She is.
1 pl. com.	ⲁⲛⲛ̀ ⲛⲉ	ⲁⲛⲟⲛ ⲛⲉ	ⲁⲛⲁⲛ ⲛⲉ	We are.
2 " "	ⲛ̀ⲧⲱⲧⲛ̀ ⲛⲉ	ⲛ̀ⲑⲱⲧⲉⲛ ⲛⲉ	ⲛ̀ⲧⲏⲧⲉⲛ ⲛⲉ	Ye are.
3 " "	ⲛ̀ⲧⲟⲟⲩ ⲛⲉ	ⲛ̀ⲑⲱⲟⲩ ⲛⲉ	ⲛ̀ⲧⲁⲩ ⲛⲉ	They are.

as ⲡϩⲟⲟⲩⲧ ⲧⲁⲡⲉ ⲡⲉ ⲛ̀ⲧⲉⲥϩⲓⲙⲉ
"The man the head is of the woman"

ⲉⲣϣⲁⲛ ⲡⲉⲥϩⲉⲓ ⲙⲟⲩ ⲇⲉ ⲟⲩⲣⲉⲙϩⲏ ⲧⲉ
"But if her husband be dead a freewoman is she".

ⲛ̀ϣⲏⲣⲓ ⲛ̀ⲓⲁⲕⲱⲃ ⲛⲉ ⲛⲓⲥⲱⲧⲡ ⲛ̀ⲧⲁϥ
"The sons of Jacob are the chosen of him".

By prefixing ⲛⲉ to any person of the above present tense it becomes imperfect, Thus –

ⲛⲉ ⲡⲓⲡⲁⲥⲭⲁ ⲡⲉ "It was the passover".
ⲛⲉ ϯⲫⲣⲱ ⲧⲉ "It was the winter".
ⲛⲉ ϩⲁⲛⲟⲩⲟϩⲓ ⲅⲁⲣ ⲛⲉ "For they were fishermen."

When followed by the particle ⲁⲛ, the negative is formed – Thus ⲁⲛⲕ ⲡⲉ ⲁⲛ "I am not" – ⲛ̀ⲧⲟ ⲧⲉ ⲁⲛ "Thou art not" (f) ⲁⲛⲛ̀ ⲛⲉ ⲁⲛ "We are not" –

ⲟⲩⲇⲉ ⲧⲁⲁⲛⲟⲙⲓⲁ ⲁⲛ ⲧⲉ ⲟⲩⲇⲉ ⲡⲁⲛⲟⲃⲓ ⲁⲛ ⲡⲉ
"Neither my transgression is it, nor my sin is it." –

We may here repeat the pronominal affixes and prefixes as applied to verbs –

aff: Sing.

1 per.	ⲓ, ⲧ (after a conson)
2 " m	ⲕ
" " f	ⲉ
3 " m	ϥ
" " f	ⲥ

Pl.

1 per.	ⲛ
2 "	ⲧⲛ̀, ⲧⲉⲛ
3 "	ⲩ, ⲟⲩ

Pref. Sing

1 per	ϯ
2 " m	ⲕ, ⲭ
" " f	ⲧⲉ
3 " m	ϥ
" " f	ⲥ

Pl

1 per	ⲧⲛ̀, ⲧⲉⲛ
2 "	ⲧⲉⲧⲛ̀, ⲧⲉⲧⲉⲛ
3 "	ⲥⲉ

The regular verb is thus declined with the pronominal affixes, like the Hebrew preterite Kal –

πεϫα "to say".

T.	M	B	
πεϫαι	πεϫηι	πεϫει	I say or said
πεϫακ	πεϫακ	πεϫεκ	Thou sayest - m. –
πεϫε	—	—	" " f. –
πεϫαϥ	—	πεϫεϥ	he says –
πεϫαc	—	πεϫεc	She says –
πεϫαν	—	πεϫεν	We say —
πεϫωτⲛ̀	πεϫωτεν	—	ye say —
πεϫαυ	πεϫωου	πεϫευ	They say. —

as. ⲛτοϥ δε πεϫαϥ νευ "But he said to them".

With the prefixes a present is formed thus

μεϩ "to fill"

T	M. & B.	
ϯμεϩ	—	I fill
κμεϩ	χμεϩ	Thou fillest m.
τεμεϩ	—	" " f.
ϥμεϩ	—	he fills
cμεϩ	—	She fills
τⲛ̀μεϩ	τενμεϩ	We fill
τετⲛ̀μεϩ	τετενμεϩ	ye fill
cεμεϩ	—	They fill..

These prefixes however seem merely to be contracted forms of the auxiliary verb ει "I am" – Thus generally prefixed to the verb –

For example with cαϫε "to speak".

ει I am	ειcαϫε I speak
εκ Thou art - m.	εκcαϫε Thou speakest m.
ερε, ερε " " f	ερεcαϫε " " f
εϥ he is	εϥcαϫε he speaks
εc She "	εccαϫε She "

Ⲛ, ⲈⲚ	We are	ⲚⲤⲀϪⲈ	We speak
ⲈⲢⲈⲦⲈⲚ	ye are	ⲈⲢⲈⲦⲈⲚⲤⲀϪⲈ	ye speak
ⲈⲨ, ⲞⲨ, ⲈⲢⲈ	They are	ⲈⲨⲤⲀϪⲈ	They speak

The Thebans use ⲙ̀ and ⲈⲘ for Ⲛ̀ and ⲈⲚ "We are" when the verb begins with the letter ⲙ as ⲈⲘⲘⲈ "We love". —

The perfect is formed by the same auxiliary verb thus - ⲙⲉ "to love"

	ⲀⲒ	I was - have been	ⲀⲒⲘⲈ	I have loved
m.	ⲀⲔ	Thou wert - hast been	ⲀⲔⲘⲈ	Thou hast loved m.
f.	ⲀⲢⲈ, ⲀⲖⲈ	thou hast been	ⲀⲢⲈⲘⲈ	" " " f
	ⲀϤ	he has been } Co. A.	ⲀϤⲘⲈ	he has loved
	ⲀⲤ	She " "	ⲀⲤⲘⲈ	She " "
	ⲀⲚ	We have been	ⲀⲚⲘⲈ	We have loved
	ⲀⲢⲈⲦⲈⲚ	ye " "	ⲀⲢⲈⲦⲈⲚⲘⲈ	ye " "
	ⲀⲨ	They " "	ⲀⲨⲘⲈ	They " "

The imperfect is formed by prefixing Ⲛ = ⲚⲈ to the auxiliary - thus ϨⲘⲞⲞⲤ "to sit"

T.	M			
ⲚⲈⲒ	ⲚⲀⲒ	I was	ⲚⲈⲒϨⲘⲞⲞⲤ	I did sit
ⲚⲈⲔ	ⲚⲀⲔ	Thou wert m.	ⲚⲈⲔϨⲘⲞⲞⲤ	Thou didst sit m
ⲚⲈⲢⲈ	ⲚⲀⲢⲈ	" " f	ⲚⲈⲢⲈϨⲘⲞⲞⲤ	" " " f
ⲚⲈϤ	ⲚⲀϤ	he was	ⲚⲈϤϨⲘⲞⲞⲤ	he did sit
ⲚⲈⲤ	ⲚⲀⲤ	She "	ⲚⲈⲤϨⲘⲞⲞⲤ	She " "
ⲚⲈⲚ	ⲚⲀⲚ	We were	ⲚⲈⲚϨⲘⲞⲞⲤ	We " "
ⲚⲈⲢⲈⲦⲈⲚ	ⲚⲀⲢⲈⲦⲈⲚ	ye were	ⲚⲈⲢⲈⲦⲈⲚϨⲘⲞⲞⲤ	ye " "
ⲚⲈⲨ	ⲚⲀⲨ	They were	ⲚⲈⲨϨⲘⲞⲞⲤ	They " "

The Bashmuric dialect uses ⲗ for ⲣ thus ⲚⲀⲖⲈ "thou wert" ⲚⲀⲖⲈⲦⲈⲚ "ye were". — The substantive verb ⲡⲉ is sometimes added to this tense, as ⲚⲈⲒⲔⲎⲔⲀϨⲎⲨ ⲡⲉ "I was naked". —

The future is formed by affixing the preposition ⲉ̀ "to" to the present - thus ⲘⲞⲨ "to die"

ⲈⲒⲈ̀	I shall be	ⲈⲒⲈ̀ⲘⲞⲨ	I shall die
ⲈⲔⲈ̀	Thou shalt be	ⲈⲔⲈ̀ⲘⲞⲨ	Thou shalt die m.

ερὲ, ελὲ Thou shalt be. F	ερὲμογ Thou shalt die F.
εϥὲ he shall be	εϥὲμογ he shall die
εcὲ She shall be	εcὲμογ She " "
ενὲ We " "	ενὲμογ We " "
ερετενὲ ελετενὲ ye shall be	ερετǹὲμογ ye " "
εγὲ They shall be	εγὲμογ They " "

a more proximate future is formed by the word να "to go", to the present, thus

εινα I shall soon be	εινaμογ I shall soon die

& so on with the other persons. —

The pluperfect is formed by prefixing the same tense of the auxiliary verb – thus ναγ "to see"

T.	M		
νεινα	ναινα	I had been	νειναναγ I had seen
νεκνα	νακνα	Thou hadst been	νεκναναγ Thou hadst seen.
νερενα	ναρενα	" " " F	νερεναναγ " " " F.
νεϥνα	ναϥνα	he had been	νεϥναναγ he had seen.
νεcνα	ναcνα	She " "	νεcναναγ She " "
νεννα	ναννα	We " "	νενναναγ We " "
νερετǹνα	ναρετεννα	ye " "	νερετǹναναγ ye " "
νεγνα	ναγνα	They " "	νεγναναγ They " "

The addition of the substantive verb πε gives a subjunctive signification thus – νεϥναναγ πε "He would have seen" —

From the perfect αι "I have been" another present tense is formed by prefixing the letter ϣ – thus ϣαι ϣακ &c giving a signification of intensity or of habitude "I am wont to be" – and an imperfe is formed by prefixing νε as νεϣαι νεϣακ & "I was wont to be" — να added to the perfect αι for a subjunctive pluperfect, as αινα "I might have been" — for example

ϣαιcαϩϣογ "I am wont to rebuke" Rev iii-19.
νεϣαγκϣ+ "They were wont to enquire" Ps. Lxxviii-34.
αιναωνϩ "I might have lived.

The present Subjunctive is formed by prefixing ⲛ̀ to the pronominal prefixes - Thus -

ⲣⲁϣⲓ "to rejoice"

ⲛ̀ϯ	I may be	ⲛ̀ϯⲣⲁϣⲓ	I may rejoice
ⲛ̀ⲕ	Thou mayst be	ⲛ̀ⲕⲣⲁϣⲓ	Thou mayst "
ⲛ̀ⲧⲉ	" " " F	ⲛ̀ⲧⲉⲣⲁϣⲓ	" " " F.
ⲛ̀ϥ	he may be.	ⲛ̀ϥⲣⲁϣⲓ	he may "
ⲛ̀ⲥ	She " "	ⲛ̀ⲥⲣⲁϣⲓ	She " "
ⲛ̀ⲧⲛ̀	We " "	ⲛ̀ⲧⲛ̀ⲣⲁϣⲓ	We " "
ⲛ̀ⲧⲉⲧⲛ̀	ye " "	ⲛ̀ⲧⲉⲧⲛ̀ⲣⲁϣⲓ	ye " "
ⲛ̀ⲥⲉ	They " "	ⲛ̀ⲥⲉⲣⲁϣⲓ	They " "

The optative is formed by the auxiliary verb ⲙⲁⲣⲉⲓ "I wish", which is composed of the particle ⲙⲁ "give, grant" and ⲣⲉ "to be" Thus

ⲟⲩⲱⲙ "To eat"

T	M	B			
ⲙⲁⲣⲉⲓ	ⲙⲁⲣⲓ	ⲙⲁⲗⲓ	I would	ⲙⲁⲣⲉⲓⲟⲩⲱⲙ	I would eat or, let me eat
ⲙⲁⲣⲉⲕ		ⲙⲁⲗⲉⲕ	Thou wouldst	ⲙⲁⲣⲉⲕⲟⲩⲱⲙ	Thou wouldst eat
ⲙⲁⲣⲉ		ⲙⲁⲗⲉ	" " F	ⲙⲁⲣⲉⲟⲩⲱⲙ	" " "
ⲙⲁⲣⲉϥ		ⲙⲁⲗⲉϥ	he would	ⲙⲁⲣⲉϥⲟⲩⲱⲙ	he would "
ⲙⲁⲣⲉⲥ		ⲙⲁⲗⲉⲥ	She "	ⲙⲁⲣⲉⲥⲟⲩⲱⲙ	She " "
ⲙⲁⲣⲉⲛ		ⲙⲁⲗⲉⲛ	We "	ⲙⲁⲣⲉⲛⲟⲩⲱⲙ	We " "
ⲙⲁⲣⲉⲧⲛ̀		ⲙⲁⲗⲉⲧⲉⲛ	ye "	ⲙⲁⲣⲉⲧⲛ̀ⲟⲩⲱⲙ	ye " "
ⲙⲁⲣⲟⲩ		ⲙⲁⲗⲟⲩ	They "	ⲙⲁⲣⲟⲩⲟⲩⲱⲙ	They " "

The simple root of the verb forms the Imperative mood in both numbers, or sometimes the syllables ⲁ or ⲙⲁ is prefixed to it, Thus, ⲁϫⲟⲥ "tell," ⲙⲁⲟⲩⲱ "glorify" —

The Infinitive is also the simple root of the verb, though often distinguished by the preposition ⲉ̀, ⲛ̀ or ⲙ̀ "to" —

The participle is formed by prefixing the relative pronoun ⲉ, ⲉⲧ "who" as ϩⲉⲙⲥⲓ "to sit" ⲉⲧϩⲉⲙⲥⲓ "sitting" - The prefixes ⲉϥ, ⲉⲥ, ⲉⲩ were previously mentioned (P. 15) as also preformants to participial adjectives —

The passive participle is formed also by the relative ε, ετ. as ετκητ built" — The terminations

T	M	B
ηυτ	ηουτ	
οουτ	ωουτ	αουτ

also form a passive participle — as τουβηουτ "sanctified" μωοουτ T. μωαουτ B. "dead". —

Various particles and prepositions coalesce with the prefixes, affixes and auxiliary forms of the verbs, & become puzzling to the student — for example —

ǹτ.ερε "when" ǹτερει "when I am"
ǹτερεκ "when thou art" &c

ǹτερειμαϣ "when I strike" — and so on through the other persons —

T.	M	B	
εϣωπε	εϣαπ	εϣωπι	"if" —

εϣωπετ "If I may be"
εϣωπτε "If thou mayst be" F. &c

εϣωπτπεερε "If I may dream"

ερϣαν "if" — ερϣαντετǹκοτκ "if ye sleep". —

ϣαντε or ϣατε "until, while"
&

ϣαντει or ϣατει "until I may be"
ϣαντεκ " thou mayst be" m.
ϣαντε " " " F
ϣαντεϥ " he may be.
ϣαντεc " she " "
ϣαντεν " we " "
ϣαντετǹ " ye " "
ϣαντου " they " "

with a verb ϣαντβωκ "while I may go away"
ϣαντεκτ "until thou mayst pay"
ϣατειφιρι "till I show"

ⲈⲚⲈ "if" – ⲈⲚⲈⲒ "if I am" – ⲈⲚⲈⲔ "if thou art" &c
with a verb – ⲈⲚⲈϤⲤⲞⲨⲚ "if he knew or had known" —
construed with the substantive verb ⲠⲈ – thus
ⲈⲚⲀⲢⲈⲦⲈⲚⲘⲈⲒ ⲘⲘⲞⲒ ⲠⲈ "If ye had loved me." —

ϢⲀⲚ "if, though" (implying doubt) is affixed to the auxiliary verb, thus

T	M	
ⲈⲒϢⲀⲚ	ⲀⲒϢⲀⲚ	"If I shall be"
ⲈⲔϢⲀⲚ	ⲀⲔϢⲀⲚ	" Thou shalt be" m
ⲈⲢⲈϢⲀⲚ	ⲀⲢⲈϢⲀⲚ	" " " " f
ⲈϤϢⲀⲚ	ⲀϤϢⲀⲚ	" he shall be
ⲈⲤϢⲀⲚ	ⲀⲤϢⲀⲚ	" she " "
ⲚϢⲀⲚ	ⲀⲚϢⲀⲚ	" we
ⲈⲢⲈⲦⲈⲚϢⲀⲚ	ⲀⲢⲈⲦⲈⲚϢⲀⲚ	" ye
ⲈⲨϢⲀⲚ	ⲀⲨϢⲀⲚ	" they —

Thus construed with a verb ⲚϢⲀⲚϪⲞⲞⲤ "If we shall say" – ⲈⲒϢⲀⲚⲘⲞϢⲒ ϦⲈⲚ ⲐⲘⲎϯ ⲚⲦϦⲎⲒⲂⲒ ⲘⲪⲘⲞⲨ
"Though I shall walk in the midst of the valley of death." —

ⲘⲠⲀⲦⲈ "before" – ⲘⲠⲀϯ "before I was" – ⲘⲠⲀⲦⲈⲔ "before thou wert" – ⲘⲠⲀⲦⲈϤ "before he was" &c –

ⲘⲠⲀⲦⲞⲨϢⲰⲠⲒ ⲚϪⲈ ⲚⲒⲦⲰⲞⲨ
"before were created the mountains." –

The particle ⲚⲈ placed before this tense gives it a subjunctive signification – thus

ⲚⲈ ⲘⲠⲀⲦⲚ "before we might have been". –

The particles ⲈⲦ and ⲚⲦ joined to the pronominal prefixes form a present subjunctive – Thus. –

Ⲉϯ or ⲈⲦⲀ,	ⲚⲦⲀ	"That I may be"
ⲈⲦⲈⲔ	ⲚⲦⲈⲔ	" " Thou mayest be" m
ⲈⲦⲈ	ⲚⲦⲈ	" " " " f
ⲈⲦⲈϤ	ⲚⲦⲈϤ	" he may be
ⲈⲦⲈⲤ	ⲚⲦⲈⲤ	" she " "

ⲉⲧⲉⲛ ⲛ̀ⲧⲛ̀ "That we may be
ⲉⲧⲉⲧⲛ ⲛ̀ⲧⲉⲧⲛ̀ " " ye " "
ⲉⲩ ⲛ̀ⲧⲟⲩ " " they " "

ⲁⲛⲣⲓⲙⲓ ⲉⲡϫⲓⲛ ⲉⲧⲉⲛⲉⲣⲫⲙⲉⲩⲓ ⲛ̀ⲥⲓⲱⲛ
"We have wept when we may remember Sion" —

ⲉϯ followed by the conjunction ϣⲁⲛ "if when till" — forms a definite present — Thus

ⲉϯϣⲁⲛ "If I am"
ⲉⲧⲉⲕϣⲁⲛ " thou art" m
ⲉⲧⲉϣⲁⲛ " " " f & so on

ⲉⲧⲉⲧⲉⲛϣⲁⲛⲧⲁϣⲁ ⲙ̀ⲡⲉⲧⲉⲛⲧⲱⲃϩ ⲛ̀ϯⲛⲉⲥⲱⲧⲉⲙ ⲉⲛⲉⲗⲁⲧⲉⲛ — "If you multiply your prayers I will not listen to you" —

The prepositions ϣⲁⲛ & ⲙ̀ⲡⲁ before the prefixes form two Subjunctives — Thus

ϣⲁⲛ̀ϯ "until I may"
ϣⲁⲛ̀ⲧⲉⲕ " thou mayest" m.
ϣⲁⲛ̀ⲧⲉ " " " f
ϣⲁⲛ̀ⲧⲉϥ " he may
ϣⲁⲛ̀ⲧⲉⲥ " she "
ϣⲁⲛ̀ⲧⲉⲛ " we "
ϣⲁⲛ̀ⲧⲉⲧⲉⲛ " ye "
ϣⲁⲛ̀ⲧⲟⲩ " They "

The Memphitic dialect reads ϣⲁ for ϣⲁⲛ, omitting the ⲛ̀ in all the above cases.

ϩⲙⲟⲟⲥ ⲙ̀ⲡⲉⲓⲙⲁ ϣⲁϯⲃⲱⲕ ⲉⲡⲉⲓⲙⲁ ⲛ̀ⲧⲁϣⲗⲏⲗ
"Sit here till I may go away there that I may pr

ⲙ̀ⲡⲁϯ "before I may"
ⲙ̀ⲡⲁⲧⲉⲕ " thou mayst" m
ⲙ̀ⲡⲁⲧⲉ " " " f
ⲙ̀ⲡⲁⲧⲉϥ " he may" & so on

ⲙ̀ⲡⲁⲧⲉⲧⲛ̀ⲧⲱⲃϩ ⲙ̀ⲙⲟϥ
"Before ye may pray to him"

By prefixing ΝΕ an imperfect is formed. -
ΝΕ ⲙ̀ⲡⲁϯ "before I might". -
'Ε ⲙ̀ⲡⲁⲧⲉϥϩⲓ ⲅⲁⲣ ⲉϩⲣⲁⲓ ⲉ̀ⲙ̀ⲗⲁⲁⲩ ⲛ̀ⲣⲱⲙⲉ
or yet he was fallen upon none of the men". -

The negative particle is sometimes prefixed, sometimes added, sometimes conjoined with the verb - The particles ⲛⲉ ⲁⲛ, ⲛ̀ — ⲁⲛ, ⲙ̀ⲡⲉ, ⲙ̀ⲡⲁⲧⲉ, ⲧⲙ̀, ϣⲧⲉⲙ --

ΝΕΙ ΑΝ "I am not"	ΝΕΙ ΑΝ ΠΕ "I was not"
ΝΕΚ ΑΝ "Thou art "	ΝΕΚ ΑΝ ΠΕ Thou wert " m.
ΝΕΡΕ ΑΝ " " "	ΝΕΡΕ ΑΝ ΠΕ " " " f.
ΝΕϤ ΑΝ he is "	ΝΕϤ ΑΝ ΠΕ he was "
ΝΕC ΑΝ She " "	ΝΕC ΑΝ ΠΕ She "
ΝΕΝ ΑΝ We are "	ΝΕΝ ΑΝ ΠΕ We were "
ΝΕΡΕΤΝ̀ ΑΝ ye " "	ΝΕΡΕΤΝ̀ ΑΝ ΠΕ ye " "
ΝΕΥ ΑΝ They " "	ΝΕΥ ΑΝ ΠΕ They " "

according to the usual changes of dialect, M & B read ⲛⲁⲓ ⲁⲛ using ⲁ for ⲉ in all the persons - 2 s. & pl. B.
ⲛⲁⲗⲉ ⲁⲛ - ⲛⲁⲗⲉⲧⲉⲛ ⲁⲛ. -

ⲟⲩⲟϩ ⲛⲁⲩⲉⲙⲓ ⲁⲛ ⲡⲉ - "And they did not know." -
ⲛ̀ for ⲁⲛ is thus prefixed — with ⲛⲁ characteristic of fut.

ⲛ̀ⲛⲉⲓ "I was not"	ⲛ̀ⲛⲁ "I will not be"
m ⲛ̀ⲛⲉⲕ	m ⲛ̀ⲛⲉⲕ
f ⲛ̀ⲛⲉⲣⲉ	f ⲛ̀ⲛⲉ.
m ⲛ̀ⲛⲉϥ	m ⲛ̀ⲛⲉϥ
f ⲛ̀ⲛⲉⲥ	f ⲛ̀ⲛⲉⲥ
ⲛ̀ⲛⲉⲛ	ⲛ̀ⲛⲉⲛ
ⲛ̀ⲛⲉⲣⲉⲧⲛ̀	ⲛ̀ⲛⲉⲣⲉⲧⲉⲛ or ⲛ̀ⲛⲉⲧⲛ̀
ⲛ̀ⲛⲉⲩ	ⲛ̀ⲛⲉⲩ or ⲛ̀ⲛⲟⲩ

Present tense with ⲁⲛ
ⲛ̀ϯ ⲁⲛ "I am not"
T. ⲛ̀ⲅ ⲁⲛ, M. ⲛ̀ϫ ⲁⲛ, B ⲛ̀ⲕ ⲉⲛ "Thou art not." m
ⲛ̀ⲧⲉ ⲁⲛ "Thou art not" f
ⲛ̀ϥ ⲁⲛ "he is not"
ⲛ̀ⲥ ⲁⲛ "She " "
ⲛ̀ⲧⲛ̀ ⲁⲛ "We are not." ⲛ̀ⲧⲉⲧⲛ̀ ⲁⲛ "ye are not." ⲛ̀ⲥⲉ ⲁⲛ "They are not."

By inserting ⲛⲁ the future is formed –
ⲛ̀ϯⲛⲁ ⲁⲛ "I will not be" & so on –
ⲛ̀ⲅⲛⲁⲣ̀ϩⲟⲧⲉ ⲁⲛ "Thou shalt not fear!" –
ⲙ̀ⲡⲉ is thus prefixed
ⲙ̀ⲡⲓ or ⲙⲡⲉⲓ "I am not" or, "have not been"
m ⲙ̀ⲡⲉⲕ
f ⲙ̀ⲡⲉ
m ⲙ̀ⲡⲉϥ
f ⲙ̀ⲡⲉⲥ
ⲙ̀ⲡⲉⲛ.
ⲙ̀ⲡⲉⲧⲛ̀
ⲙ̀ⲡⲟⲩ or ⲙ̀ⲡⲉⲩ.

ⲧⲙ̀ is used with present subjunctive thus
ⲛ̀ⲧⲁⲧⲙ̀ or ⲛ̀ⲧⲧⲙ̀ I may, or, might not be
m ⲛ̀ⲧⲉⲕⲧⲙ̀ or ⲛ̀ⲅⲧⲙ̀
f ⲛ̀ⲧⲉⲧⲙ̀
m ⲛ̀ⲧⲉϥⲧⲙ̀ or ⲛ̀ϥⲧⲙ̀
f ⲛ̀ⲧⲉⲥⲧⲙ̀ ⲛ̀ⲥⲧⲙ̀
ⲛⲧⲛ̀ⲧⲙ̀
ⲛ̀ⲧⲉⲧⲛ̀ⲧⲙ̀
ⲛ̀ⲧⲟⲩⲧⲙ̀ or ⲛ̀ⲥⲉⲧⲙ̀

ⲛ̀ⲅⲧⲙ̀ⲱⲥⲕ ⲡⲁⲛⲟⲩⲧⲉ – "Mayst thou not defer, my God"

ϣⲧⲉⲙ is added forming a future thus –
ⲁⲓϣⲧⲉⲙ "unless I shall have"
m ⲁⲕϣⲧⲉⲙ
f ⲁⲣⲉϣⲧⲉⲙ
m ⲁϥϣⲧⲉⲙ
f. ⲁⲥϣⲧⲉⲙ
ⲁⲛϣⲧⲉⲙ
ⲁⲣⲉⲧⲉⲛϣⲧⲉⲙ
ⲁⲩϣⲧⲉⲙ

ⲡⲁⲗⲁⲥ ⲉϥⲉ̀ϫⲱⲗϫ ⲉ̀ⲧⲁϣⲃⲱⲃⲓ ⲉ̀ϣⲱⲡ ⲁⲓϣⲧⲉⲙⲉⲣⲡⲉⲙⲉⲩⲓ – "Let my tongue cleave to the roof of my mouth unless I shall have remembered thee"

ⲉⲙⲛ̀ is also a negative particle forming a present – thus –

ЄМN̄Ϯ "I am not"
ЄМN̄К
ЄМN̄ТЄ
ЄМN̄Ϥ
ЄМN̄С
ЄМN̄ТN̄
ЄМN̄ТЄТN̄
ЄМN̄СЄ

ЄМN̄ТАN ЛААУ – "We are or have nothing"

The negative particle ТМ is derived from the verb ТѠМ "to close" = closing or denying. ϢТЄМ is the same word with the intensive particle Ϣ prefixed.

There is a sort of Hiphil or causative preformant verb, composed of АI "I have been" & the particle T. ТРЄ, M. ӨРЄ, B. ТЛЄ "making" or "causing" – Thus

T	M	B	
АIТРЄ	АIӨРЄ	АIТЛЄ	"I have made to be"
АКТРЄ	АКӨРЄ	АКТЛЄ	Thou hast " " " m.
АРЄТРЄ	АРЄӨРЄ	АЛЄТЛЄ	" " " " " f.
АϤТРЄ	АϤӨРЄ	АϤТЛЄ	he has " " "
АСТРЄ	АСӨРЄ	АСТЛЄ	She " " " "
АNТРЄ	АNӨРЄ	АNТЛЄ	We have " " "
АРЄТЄNТРЄ	АРЄТЄNӨРЄ	АЛЄТЄNТЛЄ	ye " " " "
АУТРЄ	АУӨРЄ	АУТЛЄ	They " " " "

АϤТРЄУСѠТМ ЄПЄϤϨРООУ "He made to be heard his voice" –

АϤТРЄ ПМАУ ЄРНРП М̄МЄУ "He made to be the water wine there" –

АУӨРЄ МѠУСНС ϪѠNТ ϦЄN ϮПАРЄМВОЛН
They made Moses to be angry in the camp"

Another form of somewhat similar signification is composed of the preposition ТА "to", Р "to make" and Є "to be" – ТАРЄ "to make be" – ТАРЄI "to make me to be" which is resolved into a subjunctive "That I may be" –

Thus.

	T	M	B	
1	ⲧⲁⲣⲉⲓ	ⲧⲁⲣⲓ	ⲧⲁⲗⲉⲓ	"To cause me to be" or "That I may be"
2 m	ⲧⲁⲣⲉⲕ	ⲧⲁⲣⲉⲕ	ⲧⲁⲗⲉⲕ	
2 f	ⲧⲁⲣⲉ	ⲧⲁⲣⲉ	ⲧⲁⲗⲉ	
3 m	ⲧⲁⲣⲉϥ	ⲧⲁⲣⲉϥ	ⲧⲁⲗⲉϥ	
3 f	ⲧⲁⲣⲉⲥ	ⲧⲁⲣⲉⲥ	ⲧⲁⲗⲉⲥ	
1 pl.	ⲧⲁⲣⲛ̀	ⲧⲁⲣⲉⲛ	ⲧⲁⲗⲉⲛ	
2	ⲧⲁⲣⲉⲧⲛ̀	ⲧⲁⲣⲉⲧⲉⲛ	ⲧⲁⲗⲉⲧⲉⲛ	
3	ⲧⲁⲣⲟⲩ	ⲧⲁⲣⲟⲩ	ⲧⲁⲗⲟⲩ	

ⲁⲙⲱⲓⲛⲓ ⲧⲁⲗⲉⲧⲉⲛⲛⲉⲩ ⲉⲡⲉⲓⲗⲱⲙⲓ. "Come that ye may make you see", or, "That ye may see that man":—

Another subjunctive is formed by the word ⲉⲧⲣⲉ "in order that" thus—

	T	M	B	
1	ⲉⲧⲣⲉⲓ	ⲉⲑⲣⲓ	ⲉⲧⲗⲓ	"That I may be"
2 m	ⲉⲧⲣⲉⲕ	ⲉⲑⲣⲉⲕ	ⲉⲑⲗⲉⲕ	
2 f	ⲉⲧⲣⲉ	ⲉⲑⲣⲉ	ⲉⲑⲗⲉ	
3 m	ⲉⲧⲣⲉϥ	ⲉⲑⲣⲉϥ	ⲉⲑⲗⲉϥ	
3 f	ⲉⲧⲣⲉⲥ	ⲉⲑⲣⲉⲥ	ⲉⲑⲗⲉⲥ	
1 pl.	ⲉⲧⲣⲛ̀	ⲉⲑⲣⲉⲛ	ⲉⲑⲗⲉⲛ	
2	ⲉⲧⲣⲉⲧⲛ̀	ⲉⲑⲣⲉⲧⲉⲛ	ⲉⲑⲗⲉⲧⲉⲛ	
3	ⲉⲧⲣⲟⲩ	ⲉⲑⲣⲟⲩ	ⲉⲑⲗⲟⲩ	

ⲉⲧⲣⲉϥϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ϭⲓ ⲡⲛⲟⲃⲉ "That may be ended sin"—

There are besides three forms of the substantive Verb "there is", or, "are" & to which pronominal pref may be put—

	T.	M.	B	
1	ⲟ	ⲟⲓ	ⲱ, ⲁⲓ.	There is, there are
2	ⲟⲩⲛ̀	ⲟⲩⲟⲛ	ⲟⲩⲁⲛ	" "
3	ϣⲱⲡⲉ	ϣⲱⲡ	ϣⲱⲡⲓ,	
	or ϣⲟⲟⲡ	or ϣⲱⲡⲓ	ϣⲟⲟⲡ or ϣⲁⲁⲡ.	

ⲛⲉ ⲉϥⲟ̀ ⲣⲉϥϫⲓⲟⲩⲉ "He was a thief"—. ⲛⲉ sign of imperf

ⲙ̀ⲡⲁⲧⲉ ⲁⲃⲣⲁϩⲁⲙ ϣⲱⲡⲉ ⲁⲛⲟⲕ ϯϣⲟⲟⲡ
"Before Abraham is I am" —

ⲓⲥϫⲉ ⲟⲩⲟⲛ ⲟⲩⲙⲉⲧϭⲓⲛϫⲟⲛⲥ ϧⲉⲛ ⲛⲁϫⲓϫ
"If there is iniquity in my hands"

The passive of the Coptic Verb is formed in various ways —

1. By changing the radical vowel of the root into ⲏ — as ⲕⲱ "to place", ⲕⲏ "to be placed" —
ⲧⲱⲧ "to persuade", ⲧⲏⲧ "to be persuaded" —

2 By changing the final vowel of a verb into ⲏⲩ (M. ⲏⲟⲩⲧ) as
ⲧⲁⲗⲟ "to offer", ⲧⲁⲗⲏⲩ or ⲧⲁⲗⲏⲟⲩⲧ "to be offered".
ⲧⲁⲕⲟ "to corrupt", ⲧⲁⲕⲏⲩ or ⲧⲁⲕⲏⲟⲩⲧ "to be corrupted"

3 Many of the changes cannot be reduced under any rule as
ϣⲁⲧ "to cut", ϣⲉⲛⲧ "to be cut"
{ ϯⲥⲱⲓⲧ "to praise", (ⲉⲣⲥⲱⲓⲧ "to be praised":
{ tisoit (ersoit

The third pers: pl: active often supplies the place of a passive verb — as ⲉⲩⲛⲁⲙⲟⲩⲧⲉ "they shall call him" i.e. "He shall be called":

ⲛⲉⲩⲛⲁⲡⲱⲧϩ ⲉ̀ⲃⲟⲗ ⲡⲉⲥⲛⲟϥ ⲛ̀ⲧⲉ ⲥⲧⲉⲫⲁⲛⲟⲥ
"They had shed (was shed) the blood of Stephanos"

A summary paradigm of the Coptic verb is represented on next page. —

Root, ⲦⲤⲀⲂⲰ "to teach", from Ϯ "to give" and ⲤⲂⲰ "learning".

Tenses	Indicative	Subjunctive	Optative	Imperative	Infinitive	Participle
present	ϮⲦⲤⲀⲂⲰ "I teach" ⲈⲒⲦⲤⲀⲂⲰ	ⲚϮⲦⲤⲀⲂⲰ "I may teach"	ⲘⲀⲢⲈⲒⲦⲤⲀⲂⲰ "I would teach"	ⲦⲤⲀⲂⲰ "Teach" S. & Pl. ⲀⲦⲤⲀⲂⲰ ⲘⲀⲦⲤⲀⲂⲰ	ⲦⲤⲀⲂⲰ to teach ⲦⲤⲀⲂⲎⲨ	ⲈⲦⲦⲤⲀⲂⲰ "teaching" ⲈϤⲦⲤⲀⲂⲰ "he teaching" ⲈⲤⲦⲤⲀⲂⲰ "she " ⲈⲨⲦⲤⲀⲂⲰ "they "
pres: of habitude	ϢⲀⲒⲦⲤⲀⲂⲰ "I am wont to teach"					
Imperfect	ⲚⲈⲒⲦⲤⲀⲂⲰ ⲚⲀⲒⲦⲤⲀⲂⲰ I did teach					
Imperf. of habitude	ⲚⲈϢⲀⲒⲦⲤⲀⲂⲰ "I was wont to teach"					
pluperf.	ⲚⲀⲒⲚⲀⲦⲤⲀⲂⲰ ⲚⲈⲒⲚⲀⲦⲤⲀⲂⲰ I had taught					
perf.	ⲀⲒⲦⲤⲀⲂⲰ "I taught"					
Futur	ⲈⲒⲈⲦⲤⲀⲂⲰ "I shall teach"					
F. proximate	ⲈⲒⲚⲀⲦⲤⲀⲂⲰ I shall immediately teach					

Tenses with particles

ⲚⲦⲈⲢⲈⲒⲦⲤⲀⲂⲰ "When I teach".
ϢⲀⲚⲦⲈⲒⲦⲤⲀⲂⲰ "until I may teach".
ϢⲀⲦⲦⲤⲀⲂⲰ "While I shall teach".
ⲈⲚⲈⲒⲦⲤⲀⲂⲰ "If I had taught".
ⲈⲒϢⲀⲚⲦⲤⲀⲂⲰ "If I should teach".
ⲘⲠⲀϮⲦⲤⲀⲂⲰ "Before I taught".

IX

The prepositions

Almost all the prepositions have two forms, the simple and the construct, the former is read separately from the noun in government, the latter conjoined as one word with it, or the pronominal suffixes. Prepositions ending in ⲁ take ⲱ in the construct form – those in ⲉ take ⲁⲩ, ⲏⲧ, ⲏϯ. – ⲁϩⲣⲟ & ⲁϫⲟ "Wherefore" do not change

The following are irregular –

Simple.	Construct
ⲉ̀. sign of Dat. "in, from".	ⲉ̀ⲣⲁⲧ, ⲉ̀ⲧⲟⲟⲧ ⲉⲧⲟⲧ
ⲉ̀ⲃⲟⲗϩⲁ, "from" "out of"	ⲉ̀ⲃⲟⲗϩⲁⲣⲱ.
ⲉ̀ⲃⲟⲗϩⲓⲧⲛ̀, "from, with, through"	ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲟⲧ, or — ⲧⲟⲧ.
ⲉ̀ϩⲟⲧⲉ "before, above"	ⲉ̀ϩⲟⲧⲉⲣⲟ
ⲛ̀ⲙ, ⲛⲉⲙ "with"	ⲛ̀ⲙⲙⲁ.
ⲛ̀, sign of dative	ⲛ̀ϩⲏⲧ, ⲛ̀ϧⲏⲧ, ⲛ̀ⲧⲟⲟⲧ, ⲛ̀ⲧⲟⲧ.
ⲛ̀ⲧⲉⲛ "from"	ⲛ̀ⲧⲟⲟⲧ, ⲛ̀ⲧⲟⲧ.
ϣⲁ "as far as"	ϣⲁⲣⲟ. B. ϣⲁⲗⲁ.
ϧⲁ "under, against"	ϧⲁⲣⲟ, ϧⲁⲣⲟⲧ, ϧⲁⲧⲟⲧ.
ϩⲁ "under, to"	ϩⲁⲣⲟ, ϩⲁⲣⲁⲧ.
ϩⲁⲧⲛ̀ "at"	ϩⲁⲧⲟⲟⲧ.
ϩⲓ "in, upon".	ϩⲓⲱ.
ϩⲓⲧⲛ̀ "from by through"	ϩⲓⲧⲟⲟⲧ, ϩⲓⲧⲟⲧ
ϩⲱ "also"	ϩⲱⲱ.

These construct terminations seem derived from the words ⲣⲁⲧ "the foot" ⲧⲟⲧ "the hand" & ⲣⲟ "the mouth".

X

Adverbs.

The Coptic adverbs have no special termination or characteristic, a few are formed from nouns by prefixing the letter ⲉ̀ as ⲉⲫⲗⲏⲟⲩ "in vain", from ⲫⲗⲏⲟⲩ "Vanity" – ⲉ̀ⲡⲉϩⲟⲟⲩ "daily", from ⲉϩⲟⲟⲩ "a day". – Or by the noun and preposition ϧⲉⲛ "in" as ϧⲉⲛ ⲟⲩⲣⲁϣⲓ "in joy" = "joyfully". –

The negative adverb is ⲛ̀ — ⲁⲛ with the verb or noun placed between as ⲛ̀ⲁⲛⲟⲕ ⲁⲛ "not I" – ⲛⲁⲣⲉⲧⲉⲛⲛⲁⲙⲟⲩ ⲁⲛ "ye shall not die" – The prefixed ⲛ̀ being often omitted.

To the substantive verb ⲡⲉ, ⲧⲉ, ⲛⲉ, "he is, she is, they are" the negative adverb ⲁⲛ is prefixed, as ⲁⲛ ⲡⲉ "he is not" ⲁⲛ ⲛⲉ "they are not".

XI

Conjunctions

The conjunctions have no peculiarity, except that very commonly occurring one, ϫⲉ, which is literally "saying", from ϫⲱ "to say", corresponding with the Hebrew word לֵאמֹר <u>lemor</u>, and may be generally englished by "because, that, for". —

The interjections require no special observations.

XII

Reading Lessons.

The Lord's Prayer

ⲡⲉⲛ ⲓⲱⲧ ⲉⲧ ϧⲉⲛ ⲛⲓ ⲫⲏⲟⲩⲓ –
ⲙⲁⲣⲉϥⲧⲟⲩⲃⲟ ⲛϫⲉ ⲡⲉⲕ ⲣⲁⲛ –
ⲙⲁⲣⲉⲥⲓ ⲛϫⲉ ⲧⲉⲕ ⲙⲉⲧⲟⲩⲣⲟ –
ⲡⲉⲧⲉϩⲛⲁⲕ ⲙⲁⲣⲉϥϣⲱⲡⲓ ⲙⲫⲣⲏϯ ϧⲉⲛ ⲧⲫⲉ ⲛⲉⲙ ϩⲓϫⲉⲛ ⲡⲓ ⲕⲁϩⲓ –
ⲡⲉⲛ ⲱⲓⲕ ⲛⲧⲉ ⲣⲁⲥϯ ⲙⲏⲓϥ ⲛⲁⲛ ⲙ ⲫⲟⲟⲩ –
ⲟⲩⲟϩ ⲭⲁ ⲛⲉⲧⲉⲣⲟⲛ ⲛⲁⲛ ⲉⲃⲟⲗ ⲙⲫⲣⲏϯ ϩⲱⲛ ⲉⲧⲉⲛ ⲭⲱ ⲉⲃⲟⲗ ⲛⲛⲏ ⲉⲧⲉ ⲟⲩⲟⲛ ⲛⲧⲁⲛ ⲉⲣⲱⲟⲩ –
ⲟⲩⲟϩ ⲙⲡⲉⲣⲉⲛⲧⲉⲛ ⲉϧⲟⲩⲛ ⲉ ⲡⲓⲣⲁⲥⲙⲟⲥ –
ⲁⲗⲗⲁ ⲛⲁϩⲙⲉⲛ ⲉⲃⲟⲗϩⲁ ⲡⲓ ⲡⲉⲧ ϩⲱⲟⲩ ϧⲉⲛ ⲡⲭ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅
ⲡⲉⲛⲟ̅ⲥ̅ –

Analysis

ⲡⲉⲛ *possess. pr. 1 pl.* "our" – P. 23
ⲓⲱⲧ *iot* n. m. "Father"
ⲉⲧ *et* relat. pron. m. "who" P. 25
ϧⲉⲛ *khen* prep. "in"
ⲛⲓ pl. art. "The" – P. 6 – ⲫⲏⲟⲩⲓ *phēoui* pl. of ⲫⲉ n. f. Heaven. P. 12.

ⲙⲁⲣⲉϥⲧⲟⲩⲃⲟ 3. sing. m. optative of ⲧⲟⲩⲃⲟ *toubo* "To be hallowed"
mareftoubo "let be hallowed" –
ⲛϫⲉ *endge* sign of nomin: P. 13. ⲡⲉⲕ *pek* "thy" P. 23.
ⲣⲁⲛ *ran* n. m. "name".

ⲙⲁⲣⲉⲥⲓ *mareci* 3 sing. f. optat. of ⲓ "to come" – ⲧⲉⲕ P. 23
ⲙⲉⲧⲟⲩⲣⲟ *metouro* n. f. a Kingdom, from ⲟⲩⲣⲟ *ouro* n. m. "a King" P. 9.

ΠΕΤΕϨΝΑΚ *petehnak* ΠΕΤ dem: pr. "that which" -
ΕϨΝΕ "to please" Κ aff. 2nd pers. "thee"
ϢΑΡΕϤϢⲰΠΙ *marefshōpi* 3. sing. m. opt. of ϢⲰΠΙ "to be done" -
ⲘⲪΡΗϮ *emphrēti* adv. "as" - compounded of ⲙ sign of dative ⲫ art. "the", for ΠΙ changed into ⲫ before of Ρ of ΡΗϮ n. m. "a manner" = in the manner.
ΝΕⲘ *nem* pr. "also, with"
ϨΙϪΕΝ *hidzen* pr. "upon"
ΠΙ *pi* m. art. "the" ΚΑϨΙ *kahi* n. m. "earth"

ⲰΙΚ *oik* n. m. "Bread"
ⲚΤΕ *ente* sign of Genit: ΡΑϹϮ *rasti* n. m. "tomorrow"
ⲘΗΙϤ *meif* ⲘΗΙ imperat. partic: give Ϥ m. aff 3rd per. "it"
ΝΑΝ *nan* dat. pl. of pr. "to us"
ⲘΦΟΟΥ adv. "to day" compounded of ⲙ am on ΠΙ art. "the" + ϨΟΟΥ *hoou* n. m. "a day"

ΟΥΟϨ *wo* conjunct. "and"
ΧΑ ΕΒΟⲖ *cha ebol* imperat. of ΧΑ "to put" & ΕΒΟⲖ pr. "away" "from" = remit
ΝΕΤΕΡΟΝ *neteron* "our debts" ΝΙ *ni* art. pl. "the" ΕΤΕΡΟ n. debt & Ν plur. aff. "our"
ϨⲰΝ *hōn* "also we" - ϨⲰ pr. "also" Ν aff. 1 pl. we
ΕΤΕΝΧⲰ ΕΒΟⲖ *etencho ebol* "who remit" Ε rel. pr. "who" ΤΕΝΧⲰ ΕΒΟⲖ. 1 pl. pr. of ΧⲰ ΕΒΟⲖ "to remit" -
ⲚΝΗ ΕΤΕ *ennē ete* "to those who" - P. 24
ΟΥΟΝ *won* subst. v. are
ΕΡΟ n. m. a debtor pl. ΕΡⲰΟΥ - ⲚΤΑΝ pr. Gen. pl. "of us" - P. 20.

ⲘΠΕΡΕΝΤΕΝ *emperenten* "lead us not" ΕΝ "to lead" with negat. imperat: pref. ⲘΠΕΡ & ΕΝ pl. aff. "us" the Τ being inserted for the sake of euphony
ΕϬΟΥΝ *ekhoun* pr. "in" "into".

πιρασμος *pirasmos* Greek. n. "temptation".
αλλα Greek conj. "but"
ναϩμεν *nahmen* "deliver us" ναϩεμ "to deliver" with
pl. aff. suffix ν "us" –
εβολϩα *ebolha* pr. "from, out of".
πιπετϩωου *pipethoou* πι art. "The" πετϩωου n.m.
"evil, mischief".
πχ̅ς̅ ι̅η̅ς̅ πενο̅ς̅ contracted for πιχριστος ιησους
πενθεος *pichristos Jesous pentheos* "The Christ
Jesus our Lord." —

Genesis XLVI. 26-29.

νιψυχη δε τηρου ἐτ-αυ-ῐ νεμ ιακωβ ἐϧρηι ἐ-
χημι νη-ετ-αυ-ῐ εβολϧεν νεϥ-ἀλωϫ χωρις νι-
ϩιομι ǹτε-νεν-ϣηρι ǹ-ιακωβ νιψυχη δε τηρου ξ̅ε̅ νε.
27. νεν-ϣηρι δε ǹ-ιωσηφ νη-ετ-αυ-ϣωπι ναϥ ϧεν
χημι θ̅ ǹ-ψυχη νε νι-ψυχη τηρου ǹτε-π-ηι ǹ-
ιακωβ νη-ἐτ-αυ-ῐ νεμ ιακωβ ἐϧρηι ἐ-χημι ο̅ε̅ νε.
28. ιουδας δε αϥ-ουορπ ϧαϫω-ϥ ϩα ιωσηφ ε-θρε-
ϥ-ῐ ἐβολ ἐϩρα-ϥ ϩα π-εθωμ ϯ-βακι ϧεν π-
καϩι ǹ-ραμασση.
29. ἀ-ιωσηφ δε αϥ-νοϩεβ ǹ-νεϥ-βερεβωουτς αϥ-ῐ
ἐβολ ἐϩρεν π-ι̅σ̅λ̅ πεϥ-ιωτ ἐ-π-εθωμ ϯ-βακι
ουοϩ ἐτ-αϥ-ουονϩ-ϥ ἐ-ρο-ϥ αϥ-ϩιτ-ϥ ἐϧρηι
ϩιϫεν τεϥ-ναϩβι αϥ-ριμι ǹ-ου-νιϣϯ ǹ-ριμι.
30. ουοϩ πεϫε π-ι̅σ̅λ̅ ǹ-ιωσηφ ϫε μαρι-μου δε
ισϫεν ϯ-νου ϫε αι-ναυ ἐ-πεκ-ρο ετι γαρ κ-
ονϧ ǹθοκ.

analysis

26. ΨΥΧΗ psuchē Gr. n. pl. "Souls" — ΔΕ de Gr. conj. "but"
ΘΗΡ tēr adj all Υ aff. pr. 3 pl. "them"
ΕΤ et rel. pr. "who"
ΑΥ-Ι au i 3 pl. past. of the verb Ι "to come" — ΝΕΜ pr. "with"
ΧΗΜΙ chemi pr. name "Egypt" — ΕϦΡΗΙ pr. "in" Ε pr. "to"
ΑΛΩϪ alōdg n. m. "The thigh loins"
ΧΩΡΙΣ chōris Gr. pr. "except".
ϨΙΟΜΙ hiōmi pl of ϨΙΜΕ n. f. "a woman, wife"
ϢΗΡΙ schēri n. m. "a son"
Ξ num: 60. Ϛ num. 6 = 66

27. ϢΩΠΙ schōpi. "to be born" — ϦΕΝ khen pr. "in"
Θ num. 9.
ΗΙ ei n. m. "a house"
ΟΕ num 75.

28. ΟΥΟΡΠ vorp "to send" — ϦΑϪΩ khadgo pr. before: ϥ aff. him
ϨΑ ha pr. "to"
Ε-ΘΡΕ-ϥ-Ι ethrefi Ε pr. "to" — ΘΡΕ "to make" — ϥ aff. "him"
Ι "to go" or "come" — = "to make him to come". —
ΕΒΟΛ ebol pr. "out" — ΕϨΡΑ pr. "in face" "toward" —
ΕΘΩΜ ethom pr. n. Bib: "Goshen" —
ΒΑΚΙ baki n. f. "a city" ΚΑϨΙ kahi n. m. "land country" —
ΡΑΜΑССΗ ramassē pr. name.

29 Α auxiliary v. to. ΝΟϨΕΒ noheb "to yoke".
ΒΕΡΕϬΩΟΥΤС bereghōouts n. f. "a chariot."
ΕϨΡΕΝ ehren pr. "against — to meet" obviam —
ΙСΛ contr. for ΙСΡΑΗΛ "Israel". —
ΟΥΟΝϨ uonh "to appear" — ϨΟ ho n "the face" ΕΡΟϥ "before him"
ϨΙΤ hit "to cast" — ΕϪΕΝ edgen pr. "upon" —
ΝΑϨΒΙ nahbi n. f. "the neck" — ΡΙΜΙ rimi "to weep": "a weeping"
ΝΙϢϮ nishti adj. "great" —

30 ΜΟΥ mou "to die" 1. s. opt. ΙСϪΕΝ isdgen adv. "after" —
ΝΟΥ n. f "present time" Ϯ-ΝΟΥ tinou = "now
ΝΑΥ nau "to see" — ΟΝϦ onkh "to live". —

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ⲟⲩⲟϩ ⲁϥ-ⲙⲟⲩ ⲛ̀ϫⲉ ⲙⲱⲩⲥⲏⲥ ⲫ-ⲃⲱⲕ ⲙ̀-ⲡ-ⲟ̅ⲥ̅ ϧⲉⲛ
ⲡ-ⲕⲁϩⲓ ⲙ̀-ⲙⲱⲁⲃ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲡ-ⲥⲁϫⲓ ⲙ̀-ⲡ-ⲟ̅ⲥ̅.
ⲟⲩⲟϩ ⲁⲩ-ⲑⲟⲙⲥ-ϥ ϧⲉⲛ ϫⲁⲓ ϧⲁⲧⲉⲛ ⲡ-ⲏⲓ ⲙ̀-ⲫⲟⲅⲱⲣ
ⲟⲩⲟϩ ⲁ̀-ⲙ̀ⲙⲟⲛϩⲗⲓ ⲉⲙⲓ ⲉ̀-ⲧⲉϥ-ⲕⲱⲥ ϣⲁ ⲉ̀ϧⲟⲩⲛ ⲉ̀
ⲡⲁⲓ-ⲉ̀ϩⲟⲟⲩ.
ⲙⲱⲩⲥⲏⲥ ⲇⲉ ⲛⲁϥ ϧⲉⲛ ⲣ̅ⲕ̅ ⲛ̀-ⲣⲟⲙⲡⲓ ⲡⲉ ⲉϥⲛⲁ-ⲙⲟⲩ
ⲙ̀ⲡⲉ-ⲛⲉϥ-ⲃⲁⲗ ⲉⲣϩⲗⲟⲗ ⲟⲩⲇⲉ ⲙ̀ⲡⲟⲩ-ⲧⲁⲕⲟ ⲛ̀-ⲛⲉϥ-ⲥⲫⲟⲧⲟⲩ.
ⲟⲩⲟϩ ⲁⲩ-ⲣⲓⲙⲓ ⲛ̀ϫⲉ ⲛⲉⲛ-ϣⲏⲣⲓ ⲙ̀-ⲡ-ⲓ̅ⲥ̅ⲗ̅ ⲉ̀-ⲙⲱⲩⲥⲏⲥ
ϧⲉⲛ ⲁⲣⲁⲃⲱⲑ ⲙⲱⲁⲃ ϩⲓϫⲉⲛ ⲡⲓ-ⲓⲟⲣⲇⲁⲛⲏⲥ ⲥⲁⲡⲥⲁ
ⲛ̀ⲧⲉ-ⲓⲉⲣⲓⲭⲱ ⲙ̀-ⲗ̅ ⲛ̀-ⲉ̀ϩⲟⲟⲩ ⲟⲩⲟϩ ⲁⲩ-ϫⲱⲕ ⲉ̀ⲃⲟⲗ
ⲛ̀ϫⲉ ⲛⲓ-ⲉ̀ϩⲟⲟⲩ ⲛ̀ⲧⲉ-ⲡ-ϩⲏⲃⲓ ⲙ̀-ⲫ-ⲣⲓⲙⲓ ⲙ̀-ⲙⲱⲩⲥⲏⲥ.

Analysis

ⲁϥ-ⲙⲟⲩ af-mou 3.s. pret. m. of ⲙⲟⲩ "to die"
ⲃⲱⲕ bōk n. m. "a servant". ⲟ̅ⲥ̅ contr. for θεός. "God".
ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ebolhiten pr. "according to" -
ⲥⲁϫⲓ sadgi n. m. "a word".
6 ⲁⲩ-ⲑⲟⲙⲥ au-thoms 3 pl. pret. of ⲑⲟⲙⲥ "to bury".
ϫⲁⲓ dgai n. "a valley, solitary place".
ϧⲁⲧⲉⲛ khaten pr. "near". ⲏⲓ n. m. "a house" - ⲫⲟⲅⲱⲣ "phogor" pr. n.
ⲙ̀ⲙⲟⲛϩⲗⲓ emmonhli Indef. pr. "no one".
ⲉⲙⲓ emi "to know" - ⲉ̀ "of" - ⲧⲉϥ "his" - ⲕⲱⲥ kōs n. f. "sepulchre".
ϣⲁ ⲉ̀ϧⲟⲩⲛ scha ekhoun pr. "even to" - ⲡⲁⲓ pai dem. pr. "this".
ⲉ̀ϩⲟⲟⲩ ehoou n. m. "a day".
7 ⲛⲁϥ naf 3. s. imp. of ⲉⲓ "to be" - ϧⲉⲛ khen pr. "in about".
ⲣ̅ⲕ̅ num. "120". ⲣⲟⲙⲡⲓ rompi n. f. "a year". -
ⲉϥⲛⲁ-ⲙⲟⲩ efna mou 3. s. m. prox. fut. of ⲙⲟⲩ "was about to die".
ⲙ̀ⲡⲉ empe neg. part. "not" - ⲃⲁⲗ bal n. m. "the eye".
ⲉⲣϩⲗⲟⲗ erhlol "to become dim, blunt"
ⲙ̀ⲡⲟⲩ empou neg. part. with pl. aff. 3d pers. "not they".
ⲧⲁⲕⲟ tako "to perish, become corrupt". - ⲥⲫⲟⲧⲟⲩ sphotou n. pl. "lips".

8. ⲣⲓⲙⲓ "rimi" "to weep". 3. pl. pret. — also n. "a weeping:"
ⲁⲣⲁⲃⲱⲑ araboth - prop: name, or, "deserts - plains".
ϩⲓϫⲉⲛ hidgen pr. "upon, beside, above".
ⲥⲁⲡⲥⲁ sapsa pr. "towards, near".
ⲙ̅ num. "40".
ϫⲱⲕ ⲉ̀ⲃⲟⲗ dgok ebol "to finish".
ϩⲏⲃⲓ hēbi n. m. "lamentation" - ⲙ̀ⲫ-ⲣⲓⲙⲓ "of the weeping".

Luke XV - 11.

The prodigal Son.

ⲡⲉϫⲁϥ ⲇⲉ ϫⲉ ⲛⲉ ⲟⲩⲟⲛ ⲟⲩⲣⲱⲙⲓ ⲉ̀ⲟⲩⲟⲛ ⲛⲉϥϣⲏⲣⲓ ⲛ̅ⲃ̅ ⲙ̀ⲙⲁⲩ.

12. ⲟⲩⲟϩ ⲡⲉϫⲉ ⲡⲓⲕⲟⲩϫⲓ ⲉⲧⲉⲛϧⲏⲧⲟⲩ ⲙ̀ⲡⲉϥⲓⲱⲧ ϫⲉ ⲡⲁⲱ ⲙⲟⲓ ⲛⲏⲓ ⲛ̀ⲧⲁⲧⲟⲓ ⲛ̀ⲧⲉϯⲟⲩⲥⲓⲁ ⲛ̀ⲑⲟϥ ⲇⲉ ⲁϥⲫⲱϣ ⲙ̀ⲡⲓⲱⲛϧ ⲉ̀ϩⲣⲁⲩ.

13. ⲟⲩⲟϩ ⲙⲉⲛⲉⲛⲥⲁ ⲟⲩⲙⲏϣ ⲛ̀ⲉϩⲟⲟⲩ ⲁⲛ ⲁϥⲑⲱⲟⲩϯ ⲛ̀ϩⲱⲃⲛⲓⲃⲉⲛ ⲛ̀ϫⲉ ⲡⲓⲕⲟⲩϫⲓ ⲛ̀ϣⲏⲣⲓ ⲁϥϣⲉⲛⲁϥ ⲉ̀ⲡϣⲉⲙⲙⲟ ⲉ̀ⲟⲩⲭⲱⲣⲁ ⲉⲥⲟⲩⲏⲟⲩ ⲟⲩⲟϩ ⲁϥϫⲉⲣ ⲧⲉϥⲟⲩⲥⲓⲁ ⲉ̀ⲃⲟⲗ ⲙ̀ⲙⲁⲩ ⲉϥⲟⲛϧ ϧⲉⲛ ⲟⲩⲙⲉⲧⲁⲧⲟⲩϫⲁⲓ.

14. ⲉ̀ⲧⲁϥⲟⲩⲱ ⲇⲉ ⲉϥϭⲟ ⲛ̀ϩⲱⲃⲛⲓⲃⲉⲛ ⲉ̀ⲃⲟⲗ ⲁϥϣⲱⲡⲓ ⲛ̀ϫⲉ ⲟⲩⲛⲓϣϯ ⲛ̀ϩⲃⲱⲛ ϧⲉⲛ ϯⲭⲱⲣⲁ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲟⲩⲟϩ ⲛ̀ⲑⲟϥ ϩⲱϥ ⲁϥⲉⲣϩⲏⲧⲥ ⲛ̀ⲉⲣϧⲁⲉ.

15. ⲟⲩⲟϩ ⲁϥϣⲉⲛⲁϥ ⲁϥⲧⲟⲙϥ ⲉ̀ⲟⲩⲁⲓ ⲛ̀ⲛⲓⲣⲉⲙⲛ̀ⲃⲁⲕⲓ ⲛ̀ⲧⲉϯⲭⲱⲣⲁ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲟⲩⲟϩ ⲁϥⲟⲩⲟⲣⲡϥ ⲉ̀ⲧⲕⲟⲓ ⲉ̀ⲙⲟⲛⲓ ⲛ̀ϩⲁⲛⲉ̀ϣⲁⲩ.

16. ⲟⲩⲟϩ ⲛⲁϥⲉⲣⲉⲡⲓⲑⲩⲙⲓⲛ ⲉ̀ⲙⲁϩ ϧⲏⲧϥ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲓϫⲓⲛⲓⲣⲓ ⲛⲏⲉⲛⲁⲩⲟⲩⲱⲙ ⲙ̀ⲙⲱⲟⲩ ⲛ̀ϫⲉ ⲛⲓⲉ̀ϣⲁⲩ ⲟⲩⲟϩ ⲛⲉ ⲙ̀ⲙⲟⲛ ϩⲗⲓ ϯⲛⲁϥ ⲡⲉ.

17. ⲉ̀ⲧⲁⲡⲉϥϩⲏⲧ ⲇⲉ ⲓ̀ ⲉ̀ⲣⲟϥ ⲡⲉϫⲁϥ ϫⲉ ⲟⲩⲟⲛ ⲟⲩⲏⲣ ⲛ̀ⲣⲉⲙⲃⲉⲭⲉ ⲛ̀ⲧⲉⲡⲁⲓⲱⲧ ⲡⲓⲱⲓⲕ ⲟⲓ ⲛ̀ϩⲟⲩⲟ̀ ⲉ̀ⲣⲱⲟⲩ ⲁ̀ⲛⲟⲕ ⲇⲉ ϯⲛⲁⲧⲁⲕⲟ ⲙⲡⲁⲓⲙⲁ ϧⲉⲛ ⲟⲩϩⲃⲱⲛ.

18. ϯⲛⲁⲧⲱⲛⲧ ⲛ̀ⲧⲁϣⲉⲛⲏⲓ ϩⲁ ⲡⲁⲓⲱⲧ ⲟⲩⲟϩ ⲛ̀ⲧⲁϫⲟⲥ ⲛⲁϥ ϫⲉ ⲡⲁⲓⲱⲧ ⲁⲓⲉⲣⲛⲟⲃⲓ ⲉ̀ⲧⲫⲉ ⲛⲉⲙ ⲙ̀ⲡⲉⲕⲙ̀ⲑⲟ ⲉ̀ⲃⲟⲗ.

19. ⲛ̀ϯⲙ̀ⲡϣⲁ ⲁⲛ ϫⲉ ⲉⲑⲣⲟⲩⲙⲟⲩϯ ⲉ̀ⲣⲟⲓ ϫⲉ ⲡⲉⲕϣⲏⲣⲓ ⲁⲣⲓⲧ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲟⲩⲁⲓ ⲛ̀ⲛⲉⲕⲣⲉⲙⲃⲉⲭⲉ.

0. ⲟⲩⲟϩ ⲁϥⲧⲱⲛϥ ⲁϥⲓ ϩⲁ ⲡⲉϥⲓⲱⲧ ⲉ̀ⲧⲓ ⲇⲉ ⲓⲥϫⲉⲛ ⲉϥⲟⲩⲏⲟⲩ
ⲙ̀ⲙⲟϥ ⲁϥⲛⲁⲩ ⲉ̀ⲣⲟϥ ⲛ̀ϫⲉ ⲡⲉϥⲓⲱⲧ ⲟⲩⲟϩ ⲁϥϣⲉⲛϩⲏⲧ
ⲟⲩⲟϩ ⲁϥϭⲟϫⲓ ⲁϥϩⲓⲧϥ ⲉ̀ϫⲉⲛ ⲧⲉϥⲛⲁϩⲃⲓ ⲁϥϯⲫⲓ ⲉ̀ⲣⲱϥ.
. ⲡⲉϫⲉ ⲡⲉϥϣⲏⲣⲓ ⲇⲉ ⲛⲁϥ ϫⲉ ⲡⲁⲓⲱⲧ ⲁⲓⲉⲣⲛⲟⲃⲓ ⲉ̀ⲧⲫⲉ
ⲛⲉⲙ ⲙ̀ⲡⲉⲕⲙ̀ⲑⲟ ⲉ̀ⲃⲟⲗ ⲛ̀ϯⲙ̀ⲡϣⲁ ⲁⲛ ϫⲉ ⲉⲑⲣⲟⲩⲙⲟⲩϯ
ⲉ̀ⲣⲟⲓ ϫⲉ ⲡⲉⲕϣⲏⲣⲓ.
2. ⲡⲉϫⲉ ⲡⲉϥⲓⲱⲧ ⲇⲉ ⲛ̀ⲛⲉϥⲉ̀ⲃⲓⲁⲓⲕ ϫⲉ ϫⲱⲗⲉⲙ ⲁ̀ⲛⲓⲟⲩⲓ
ⲉ̀ⲃⲟⲗ ⲛ̀ⲧϩⲟⲩⲓⲧ ⲛ̀ⲥⲧⲟⲗⲏ ⲟⲩⲟϩ ⲙⲏⲓⲥ ϩⲓⲱⲧϥ ⲟⲩⲟϩ ⲙⲁ
ⲟⲩϣϭⲟⲩⲣ ⲉ̀ⲧⲉϥϫⲓϫ ⲛⲉⲙ ⲟⲩⲑⲱⲟⲩⲓ ⲉ̀ⲛⲉϥϭⲁⲗⲁⲩϫ.
. ⲟⲩⲟϩ ⲁ̀ⲛⲓⲟⲩⲓ ⲙ̀ⲡⲓⲙⲁⲥⲓ ⲉⲧϣⲁⲛⲉⲩϣ ϣⲁⲧϥ ⲟⲩⲟϩ
ⲛ̀ⲧⲉⲛⲟⲩⲱⲙ ⲟⲩⲟϩ ⲛ̀ⲧⲉⲛⲟⲩⲛⲟϥ ⲙ̀ⲙⲟⲛ.
. ϫⲉ ⲡⲁϣⲏⲣⲓ ⲫⲁⲓ ⲛⲁϥⲙⲱⲟⲩⲧ ⲡⲉ ⲟⲩⲟϩ ⲁϥⲱⲛϧ ⲛⲁϥ-
ⲧⲁⲕⲏⲟⲩⲧ ⲡⲉ ⲟⲩⲟϩ ⲁⲛϫⲉⲙϥ ⲟⲩⲟϩ ⲁⲩⲉⲣϩⲏⲧⲥ ⲛ̀ⲟⲩⲛⲟϥ
ⲙ̀ⲙⲱⲟⲩ.
: ⲡⲉϥⲛⲓϣϯ ⲇⲉ ⲛ̀ϣⲏⲣⲓ ⲛⲁϥⲭⲏ ⲡⲉ ϧⲉⲛ ⲧⲕⲟⲓ ⲟⲩⲟϩ ϩⲱⲥ
ⲉϥⲛⲏⲟⲩ ⲉ̀ϩⲣⲏⲓ ⲁϥϧⲱⲛⲧ ⲉ̀ⲡⲓⲏⲓ ⲁϥⲥⲱⲧⲉⲙ ⲉ̀ⲟⲩⲥⲩⲙ-
-ⲫⲱⲛⲓⲁ̀ ⲛⲉⲙ ϩⲁⲛⲭⲱⲣⲟⲥ.
6. ⲟⲩⲟϩ ⲉⲧⲁϥⲙⲟⲩϯ ⲉ̀ⲟⲩⲁⲓ ⲛ̀ⲛⲓⲁ̀ⲗⲱⲟⲩⲓ ⲛⲁϥϣⲓⲛⲓ ⲡⲉ ⲙ̀ⲙⲟϥ
ϫⲉ ⲟⲩ ⲛⲉ ⲛⲁⲓ.
. ⲛ̀ⲑⲟϥ ⲇⲉ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲡⲉⲕⲥⲟⲛ ⲁϥⲓ ⲟⲩⲟϩ ⲁ̀ⲡⲉⲕⲓⲱⲧ
ϣⲱⲧ ⲙ̀ⲡⲓⲙⲁⲥⲓ ⲉⲧϣⲁⲛⲉⲩϣ ϫⲉ ⲁϥϭⲓⲧϥ ⲉϥⲟⲩⲟϫ.
8. ⲁϥϫⲱⲛⲧ ⲇⲉ ⲟⲩⲟϩ ⲙ̀ⲡⲉϥⲟⲩⲱϣ ⲉ̀ⲓ ⲉϧⲟⲩⲛ ⲡⲉϥⲓⲱⲧ
ⲇⲉ ⲉ̀ⲧⲁϥⲓ ⲉ̀ⲃⲟⲗ ⲛⲁϥϯϩⲟ ⲉ̀ⲣⲟϥ ⲡⲉ.
. ⲛ̀ⲑⲟϥ ⲇⲉ ⲉ̀ⲧⲁϥⲉⲣⲟⲩⲱ̀ ⲡⲉϫⲁϥ ⲙ̀ⲡⲉϥⲓⲱⲧ ϫⲉ ⲓⲥ ⲟⲩⲏⲣ
ⲛ̀ⲣⲟⲙⲡⲓ ϯⲟⲓ ⲙ̀ⲃⲱⲕ ⲛⲁⲕ ⲟⲩⲟϩ ⲙ̀ⲡⲓⲉⲣⲥⲁⲃⲟⲗ ⲛ̀ⲟⲩ-
ⲉⲛⲧⲟⲗⲏ ⲛ̀ⲧⲁⲕ ⲉ̀ⲛⲉϩ ⲟⲩⲟϩ ⲁ̀ⲛⲟⲕ ⲙ̀ⲡⲉⲕϯ ⲛⲏⲓ ⲛ̀ⲟⲩⲙⲁⲥⲓ
ⲙ̀ⲃⲁⲉⲙⲡⲓ ⲉ̀ⲛⲉϩ ϩⲓⲛⲁ ⲛ̀ⲧⲁⲟⲩⲛⲟϥ ⲙ̀ⲙⲟⲓ ⲛⲉⲙ ⲛⲁϣⲫⲏⲣ.
ϩⲟⲧⲉ ⲇⲉ ⲉ̀ⲧⲁϥⲓ ⲛ̀ϫⲉ ⲡⲉⲕϣⲏⲣⲓ ⲫⲁⲓ ⲉ̀ⲧⲁϥⲟⲩⲱⲙ
ⲙ̀ⲡⲉϥⲱⲛϧ ⲛⲉⲙ ⲛⲓⲡⲟⲣⲛⲟⲥ ⲁⲕϣⲱⲧ ⲛⲁϥ ⲙ̀ⲡⲓⲙⲁⲥⲓ
ⲉⲧϣⲁⲛⲉⲩϣ.
ⲛ̀ⲑⲟϥ ⲇⲉ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲡⲁϣⲏⲣⲓ ⲛ̀ⲑⲟⲕ ⲕϫⲏ ⲛⲉⲙⲏⲓ ⲛ̀-
ⲥⲏⲟⲩ ⲛⲓⲃⲉⲛ ⲟⲩⲟϩ ⲛⲉⲧⲉⲛⲟⲩⲓ ⲧⲏⲣⲟⲩ ⲛⲟⲩⲕ ⲛⲉ.
. ⲛⲁⲥⲉⲙⲡϣⲁ ⲇⲉ ⲛ̀ⲧⲉⲛⲟⲩⲛⲟϥ ⲙ̀ⲙⲟⲛ ⲟⲩⲟϩ ⲛ̀ⲧⲉⲛⲣⲁϣⲓ
ϫⲉ ⲡⲉⲕⲥⲟⲛ ⲫⲁⲓ ⲛⲁϥⲙⲱⲟⲩⲧ ⲡⲉ ⲟⲩⲟϩ ⲁϥⲱⲛϧ
ⲛⲁϥⲧⲁⲕⲏⲟⲩⲧ ⲡⲉ ⲟⲩⲟϩ ⲁⲛϫⲉⲙϥ.

Vocabulary

ⲁⲗⲟⲩ n.c. "a youth" – "Servant" – pl. ⲁⲗⲱⲟⲩⲓ.
ⲁⲛⲓⲟⲩⲓ imperat. part. "bring".
ⲁⲣⲓ imperat. part. "make."

ⲃⲁⲉⲙⲡⲓ n.m. "a Kid".
ⲃⲱⲕ n.m. "a servant".
ⲉⲃⲟⲗ pr. "out – from". –
ⲉ pr. "to".
ⲉⲃⲓⲁⲓⲕ n. pl. "domestics".
ⲉⲛⲉϩ n.m. "time, at any time".
ⲉⲛⲧⲟⲗⲏ gr. n. "a commandment".
ⲉⲣⲛⲟⲃⲓ "to sin".
ⲉⲣⲥⲁⲃⲟⲗ "to transgress".
ⲉⲣⲟⲩⲱ "to answer"
ⲉⲣϧⲁⲉ "to be in need – fail".
ⲉⲣϩⲏⲧⲉ "to begin"
ⲉⲡⲓⲑⲩⲙⲓⲛ. gr. v. "to desire".
ⲉⲧⲁϥⲟⲩⲱ – "when, now, already".
ⲉⲧⲁⲡⲉϥϩⲏⲧ "when".
ⲉⲣ "to make"
ⲉⲧⲉⲙⲙⲁⲩ fem. dem. pr. "That".
ⲉϣⲁⲩ n. pl. m. "pigs, swine".
ⲉϩⲣⲁ pr. "unto with".
ⲉϩⲟⲟⲩ & ϩⲟⲟⲩ n.m. "a day".
ⲉϧⲟⲩⲛ pr. "in".
ⲉϥⲟⲩⲟϫ particip: "sound safe".

ⲏⲓ n.m. "a house"

ⲑⲱⲟⲩⲓ n.m. "a shoe"
ⲑⲱⲟⲩϯ "to gather"

ⲓ "to come, go"
ⲓⲥ intej. "Lo!"
ⲓⲥϫⲉⲛ adv. "yet – still".

ⲕⲟⲓ n.f. "a field".
ⲕⲟⲩϫⲓ adj. "small, the younger"

ϯ imperat. part. "give, put", grant".
ⲙⲉⲛⲉⲛⲥⲁ prep. "after."
ⲙⲁⲥⲓ n. m. "a calf."
ⲙⲁϩ "to fill".
ⲙⲏⲓ "to put" c. aff. fem. "it".
ⲙⲏϣ n. m. "multitude".
ⲙⲟⲛⲓ "to feed".
ⲙⲟⲓ "to give"
ⲙⲑⲟ n. "the face" - ⲙ̀ⲡⲉⲕⲙ̀ⲑⲟ ⲉ̀ⲃⲟⲗ "before thy face".
ⲙⲟⲩϯ "to call": 3 pl. "that they should call".
ⲙ̀ⲡϣⲁ "to be meet, proper, worthy".
ⲙ̀ⲫⲣⲏϯ adv. "like, as."
ⲙ̀ⲙⲟⲛ adv. "not, by no means".
ⲙ̀ⲙⲁⲩ adv. "there".
ⲙ̀ⲡⲁⲓⲙⲁ adv. "here, in this place".
ⲙⲙⲟⲩⲧ "to die"

ⲛⲁϩⲃⲓ n. f. "the neck".
ⲛⲉⲧⲉⲛⲟⲩⲓ poss. pr. pl. "mine".
ⲛⲉⲙ conj. "also"
ⲛⲁⲩ "to see"
ⲛⲓϣϯ adj. "great - "old, elder".
ⲛⲓⲃⲉⲛ adj. "all".
ⲛⲟⲩⲕ poss. pr. pl. "thine".
ⲛⲏⲟⲩ ⲉϩⲣⲏⲓ "to come up".

ⲟⲛϧ "to live" -
ⲟⲩⲏⲟⲩ "to be distant."
ⲟⲩⲏⲣ interr. pr. "how many".
ⲟⲩⲁⲓ indef. pr. m. "a certain one".
ⲟⲩⲟⲛ subst. v. "to be" + indef. pr. "a certain man".
ⲟⲩⲥⲓⲁ Gr. n. f. "substance".
ⲟⲩⲛⲟϥ "to rejoice, make merry".
ⲟⲩⲟⲣⲡ "to send out".
ⲟⲩⲱⲙ "to eat, devour"
ⲟⲩϫⲁⲓ n. m. "care, sanity" ⲟⲩⲙⲉⲧⲁⲧⲟⲩϫⲁⲓ comp. n. (vid. gr.)
"without carefulness, in a careless senseless manner".

ⲟⲩⲟϫ "to be sound".
ⲟⲩⲱϣ "to be willing".

ⲡⲉϫⲉ "to say".
ⲡⲟⲣⲛⲟⲥ Gr. n. "a harlot".

ⲣⲁϣⲓ "to be glad".
ⲣⲉⲙⲛ̀ⲃⲁⲕⲓ n. m. "a citizen"
ⲣⲉⲙⲃⲉϫⲉ n. m. "a hireling".
ⲣⲟⲙⲡⲓ n. f. "a year".

ⲥⲧⲟⲗⲏ gr. n. "a robe".
ⲥⲟⲛ n. m. "a brother".
ⲥⲩⲙⲫⲱⲛⲓⲁ. gr. n. "music".
ⲥⲱⲧⲉⲙ "to hear".
ⲥⲛⲟⲩ n. m. "time".

ⲧⲁⲕⲏⲟⲩⲧ pass. v. "to be lost" act. ⲧⲁⲕⲟ.
ⲧⲏⲣ adj. "all" or pl. aff. "all these".
ⲧⲟⲓ n. f. "a portion".
ⲧⲟⲙ "to join" - with aff. "he joined himself".
ⲧⲱⲛ "to arise"

ⲫⲉ n. f. "heaven".
ⲫⲱϣ "to distribute, divide".

ⲭⲏ "to be, to remain".
ⲭⲱⲣⲁ gr. n. "country"
ⲭⲱⲣⲟⲥ gr. n. "dancing".
ⲭⲱⲗⲉⲙ adv. "quickly".

ⲱⲓⲕ n. m. "bread".
ⲱⲛϧ n. m. "living".

ϣⲁⲛⲉⲩϣ part. adj. "fatted".
ϣⲁⲧ v ϣⲱⲧ "to slay".
ϣⲉ "to go away". ⲁϥϣⲉ ⲛⲁϥ "he took himself off"
ϣⲉⲙⲙⲟ adj. "foreign".
ϣⲉⲛϩⲏⲧ "to pity".

ϣⲱⲡⲓ "to be, arise, be born".
ϣⲫⲏⲣ n.m. "a companion".
ϣϭⲟⲩⲣ n.m. "a ring".
ϣⲓⲛⲓ "to ask".

ϧⲉⲛ pr. "in, with".
ϧⲏⲧ n. "the belly".
ϧⲱⲛⲧ "to draw near".

ϩⲃⲱⲛ n.m. "famine" "hunger".
ϩⲏⲧⲥ n. "a beginning" with ⲉⲣ "to make" = "to begin".
ϩⲓⲧ to cast.
ϩⲓⲛⲁ gr. adv. "in order that".
ϩⲟⲩⲓⲧ num. "first" "best".
ϩⲗⲓ pr. indef. "any one"
ϩⲓϫⲱⲧ prep. "upon" ϥ aff. m. "him".
ϩⲟⲧⲉ gr. "when".
ϩⲁ prep. "to".
ϩⲟⲩⲟ n.m. "superfluity, redundance".
ϩⲱⲃⲛⲓⲃⲉⲛ n. "all things".
ϩⲱ conj. "even also" ϥ aff. "he".
ϩⲱⲥ gr "as".

ϫⲉⲙ "to find".
ϫⲉⲣ ⲉ̀ⲃⲟⲗ "to cast away, dissipate".
ϫⲓⲛⲓⲣⲓ n.m. "refuse" "sordes".
ϫⲓϫ n.f. "the hand".
ϫⲱⲛⲧ "to be angry".
ϭⲁⲗⲁⲩϫ n.pl. "the feet". — ϭⲓⲧ "to receive, take".
ϭⲟ ⲉ̀ⲃⲟⲗ "to waste spend".
ϭⲟϫⲓ "to run".
ϯ "to give".
ϯⲫⲓ "to kiss".
ϯϩⲟ "to entreat".

Theban Apothegms.

ⲁⲣⲓⲡⲙⲉⲉⲩⲉ ⲙ̀ⲡⲉⲕⲉⲣⲏⲧ ⲛ̀ⲅ ⲧⲁⲁϥ.
"Remember thy vow that thou mayst perform it".

ⲙ̀ⲡⲣ̀ⲥⲱⲕ ⲉ̀ϫⲱⲕ ⲙⲁⲩⲁⲁⲕ ⲛ̀ⲟⲩⲡⲉⲓⲣⲁⲥⲙⲟⲥ ϫⲉ ⲙ̀ⲛ̀ ϣϭⲟⲙ ⲙ̀ⲙⲟⲕ.
"Draw not upon thyself temptation for strength is not to thee"

ⲟⲗⲕ ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲉⲓϩⲱⲃ ⲕⲛⲁⲙⲁⲧⲉ ⲙ̀ⲙⲟϥ ⲁⲛ.
"Turn away from that thing thou shalt not soon obtain"

ⲙⲁⲧⲱϣϣ ⲧⲁⲭⲓ ϫⲉ ⲕⲁⲓⲣⲟⲥ ⲟⲩⲱ ⲉϥⲟⲩⲉⲓⲛⲉ.
"Determine quickly for opportunity is soon past."

ⲙ̀ⲡⲣ̀ⲥⲡⲟⲩⲇⲁⲍⲉ ϩⲟⲧⲉ ⲡⲕⲁⲓⲣⲟⲥ ⲁⲛ ⲡⲉ.
"Do not hasten when it is not yet the time."

ⲡⲉⲛⲧⲁⲕϩⲓⲧⲟⲟⲧⲕ ⲉⲁⲁϥ ⲁⲣⲓϥ ⲛ̀ⲅ ϭⲉⲡⲏ ϫⲟⲕϥ ⲉ̀ⲃⲟⲗ.
Whatever thou hast undertaken to do, do it so as thou mayst speedily finish it.

Contractions

ⲓ̅ⲏ̅ⲗ̅ T. ⲓ̅ⲥ̅ⲗ̅ M. ⲓ̅ⲥ̅ⲣ̅ⲗ̅ B. = ⲓⲥⲣⲁⲏⲗ - "Israel".

ⲓ̅ⲏ̅ⲥ̅ T. & M. ⲓ̅ⲥ̅ B = ⲓⲏⲥⲟⲩⲥ. "Jesus".

ⲓ̅ⲗ̅ⲏ̅ⲙ̅ = ⲓⲉⲣⲟⲩⲥⲁⲗⲉⲙ. "Jerusalem".

ⲡ̅ⲛ̅ⲁ̅ = ⲡⲛⲉⲩⲙⲁ - "Spirit".

ⲡ̅ⲛ̅ⲁ̅ⲧⲓⲕⲟⲥ = ⲡⲛⲉⲩⲙⲁⲧⲓⲕⲟⲥ - "Spiritual".

ⲭ̅ⲣ̅ⲥ̅ = ⲭⲣⲓⲥⲧⲟⲥ "Christ, anointed" - or ⲭⲣⲏⲥⲧⲟⲥ "Kind, good" & so ⲙⲉⲧⲭ̅ⲣ̅ⲥ̅ - "Kindness goodness".

ⲭ̅ⲥ̅ also = ⲭⲣⲓⲥⲧⲟⲥ "Christ". —

ⲟ̅ⲥ̅ = ⲑⲉⲟⲥ "God" - or ϭⲟⲉⲓⲥ, T. ϫⲟⲉⲓⲥ "Lord, master".

Greek Ζεύς - Doric Σιος. —

ⲉⲣⲟ̅ⲥ̅ = ⲉⲣϭⲟⲉⲓⲥ "to rule - govern".

ⲙⲉⲧⲟ̅ⲥ̅ = ⲙⲉⲧϭⲟⲉⲓⲥ n. f. "dominion".

Corrigenda

P. 6. L. 21 ϩⲁⲙⲟⲩⲓ. read ϩⲁⲛⲙⲟⲩⲓ.

P 39. Paradigm of Infinitive, after ⲧⲥⲁⲃⲏⲩ, insert, "or ⲧⲥⲁⲃⲏⲟⲩⲧ "to be taught". —

Finis